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THE SIX  
SECONDARY CAUSES  
OF THE  
Spinning out of this Vnnaturall  
Warre.

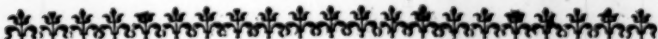
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By D.P.P.

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JEREMIAH 8. 20.

*The harvest is past, and the summer is ended, and yet we are not saved.*



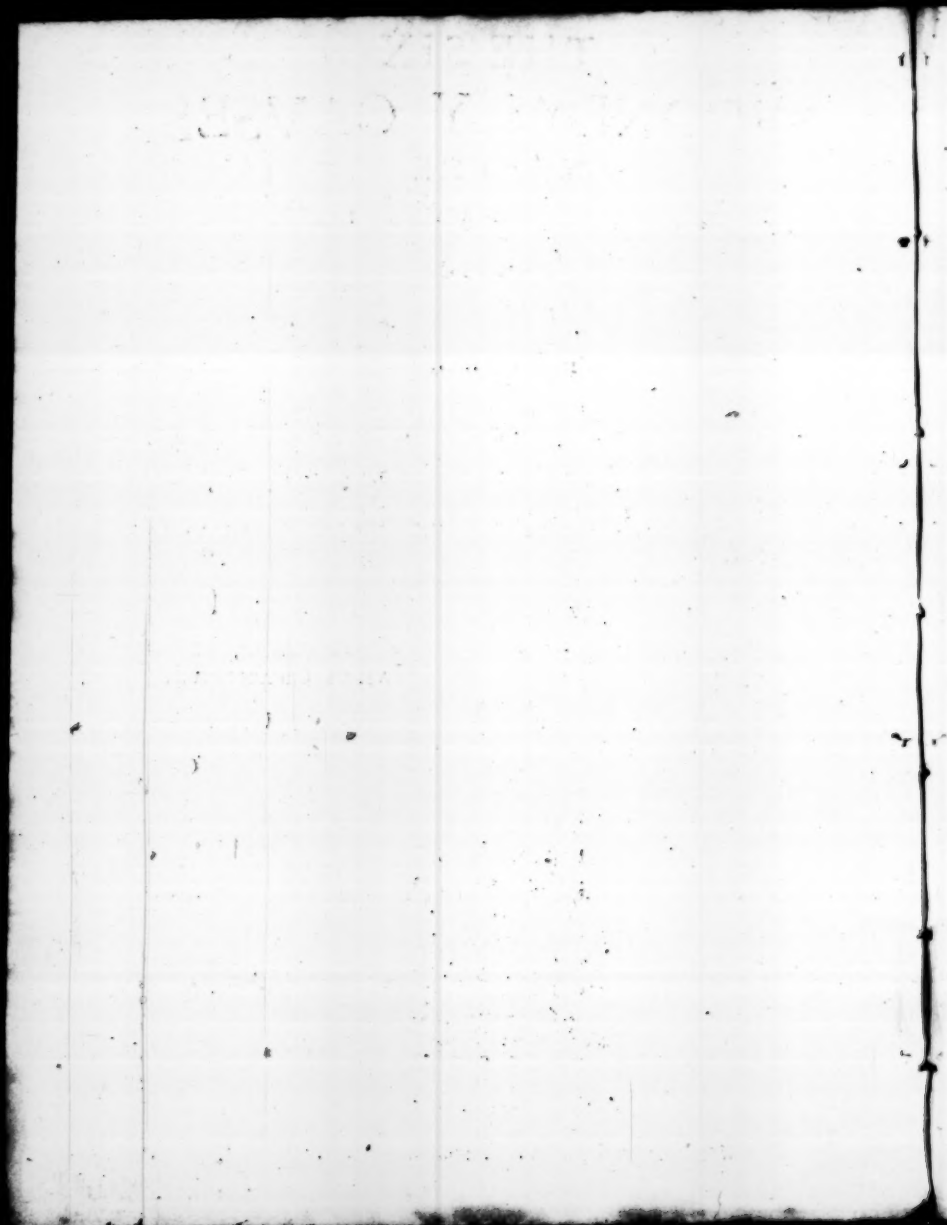
*Obob. 19.*  
1644.

*Imprimatur,*  
JAMES CRANFORD.



L O N D O N,

Printed by George Miller, 1644.







## To the Reader.

**I**F a small Sparrow cannot fall to the ground, nor  
 a haire from our head without the will of our  
 Heavenly Father; we may be the more confi-  
 dent, that nothing shall nor can befall to us, in  
 this unnaturall Warre, except it be by the spe-  
 ciall providence of God: for it is he only that disableth or in-  
 ableth the secondary Causes, according as his will and pleasure  
 is to humble, or to blesse us. And therefore if it doth seeme to  
 some, that I impute the spinning of this Warre, more than I  
 should to the secondary Causes; I intreate them to be more cha-  
 ritable in their constructions; for my only aime is, to show, that  
 the first and essentiall Cause is our sinnes, impenitency and ingra-  
 titude for mercies heretofore received of our gracious God, that  
 hath been enforced by them, to disable the secondary Causes  
 from executing that as they might otherwise have done, if he  
 had not intended to humble us for the aforesaid transgressions.  
 Neither doe I as they may suppose, expose these secondary Cau-  
 ses to the publique view; out of any private ends, or Cynick  
 humour, to barke at, or to censure the actions of these times;  
 ( though I may boldly say; that it is not by our wisdoms, po-  
 licy or experience in Warre, that we are in so good a condition  
 but by the mere mercy of our gracious God ) but out of a desire  
 to contribute my mite, to the advancement of the true Reforma-  
 tion begun, and to lend a weake helping hand to draw this Civill  
 warre ( with the helpe of God ) to a blessed and a more speedy  
 end, that is spinned out by these secondary Causes. And so I rest,  
 Thy humble servant in the Lord,

Mat. 10. 29,  
30, 31.

D. P. P.



## The Contents.

I.  
**T***He retarding of the true Reforma-  
tion.*

II.  
*The delay of Justice.*

III.  
*The neglect of occasions, opportunities, or ad-  
vantages.*

IV.  
*The divisions and contentions that are a-  
mong us.*

V.  
*The strange Method of our Warre.*

VI.  
*The want of perseverance.*

THE



THE SIX  
Secondary Causes of the Spinning out  
of this Vnnaturall Warre.

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The first Secondary Cause, is,  
*The retarding of a True Reformation.*



Al the faithfull Ministers of God that were resident in this famous City, and that are come to it from all the parts of the Kingdome, as into a Sanctuary, to preserve themselves from the cruelty of the Cannibals of these dayes; or that have been summoned to settle the Doctrine and the Discipline of the Church, according to the Word of God, and the forme observed in the best Reformed Churches of *France, Germany and Scotland*; Have not yet been able, by their insatiable labours, fervent prayers, orthodox Doctrine, profitable exhortations, and loving admonitions, to mollifie our hearts, or worke in us a true and a cordiall Reformation; but rather like a stiffe necked people, we are growne more licentious in our lives and conversations, then we were before this

great light of the Gospell did appeare to us as a morning Sunne; which impetuency and hardnesse of heart, should be lamented, if it were possible, with teares of blood, because it is not to be paralleled; for it doth exceed that of *Nineveh*, for they converted themselves unto the Lord, and turned from their <sup>a</sup> wicked wayes, by the preaching and the the threatnings of the Prophet *Jonah*; But alas! the preaching of all these faithfull Messengers of God, nor the Judgements that have been inflicted these three yeares upon this Nation, cannot move us to feare and apprehend the last <sup>b</sup> viols of the wrath of God, that are ready to fall upon our heads, so insensible and stupid are our hearts, that they seeme like *Nabals* heart, to be turned into <sup>c</sup> stones: And yet there never was more Fasting; nor more dayes of Humiliation, nor prayers addressed to the Throne of Grace, in this Kingdome, then there is at this present time, and since these warres began; What may then be the reason, that our prayers are rejected at this time by our gracious God? It must assuredly be this, That our Fasts, our humiliations and our prayers, are all formall, and not sincere; and that we applaud the <sup>d</sup> forme, but deny the power of godlinesse; and that we serve God with our lipps, and deny him in our hearts; we bowe downe our heads for a day, like a <sup>e</sup> bulrush, but all the moneth after, instead of mortifying our lusts, we inflame them by our carnall cogitations: Instead of examining our selves, and diving into the secret corners of our deceitfull hearts, we censure and reprehend the carriage and actions of others; instead of being lowly and humble in our own eyes, we are swallowed up with pride and self-conceitednesse; we can see a straw in our brothers eye, but we cannot see a beame in our owne: We are apt with our father *Adam*, to transfer our own sins upon others;

or

<sup>a</sup> *Jonah* 3. 8.<sup>b</sup> *Rev.* 18.<sup>c</sup> *1 Sam.* 15. 7.<sup>d</sup> *1 Tim.* 3. 5.<sup>e</sup> *Isa.* 58. 5.*Mat.* 7. 5.*Gen.* 3. 5.

or like the hypocriticall Pharisee, blesse our selves, when we are worse then Publicans; we can say, such a one is this, and such a one is that, or these mens sins are the cause of our present miseries, but we doe not put our hands upon our breasts and confesse ingeniously, Lord my sins have a greater share in these publike calamities, then any other mans sins: O let us then in the Name of God, returne unto him; judge our selves that we may not be judged, let us sweep before our own doores, and the streete will be soon cleansed; I meane, let us every one in particular mortifie our own corruptions, reforme our lives, manners and conversations, and abhorre formality the <sup>k</sup> Laodicean temper; and be fervent, sincere and zealous in the wayes of righteousness; and not seeme only to be righteous, but strive to be really so; for by this spirituall dissimulation, we may deceive others and our selves, but we cannot deceive God, that searcheth the hearts; and will reward us, not according to our faire shewes, but according to our reality or hypocrisie: And this personall Reformation, will be a good step to the Generall; which will never be attained, if every one of us doe not endeavour in particular to reforme our selves: And as concerning the Generall Reformation of the Doctrine and the Discipline of the Church; we are all bound to petition to the Honourable Houses of *Parliament*; that they would be pleased, to make the same the first worke of their unparrelled labours: And that it may have the precedency of the Civill, Politick and Military Reformations; because the blessed issue of these last, depends altogether upon the settling of the first; as I will endeavour to make it appeare by these reasons following.

Luk. 18. 10, 12.

1 Cor. 11. 31.

† Rev. 3. 25.

1. Our gracious God is a jealous God, that abhorres all mixtures of Religions; and hath been pleased to teach us,

*The first Secondary Cause, is,*

to prefer his Glory before all other respects: And that all other ends set apart, we are to give in all our consultations and reformatiōns, the precedency to the purity of his service, as he hath given us a president for it in the first Table of his 4 Commandements; wherein the Spirituall duties, have the precedency before the Morall, that are contained in the second Table. And this order hath been religiously observed by the Prophets, and the good Kings of *Judah*; and out of a certaine instinct of nature, that teacheth men to reverence the Deity, by the very Heathen; as it may be collected out of the lives of *Lycurgus*, *Solon* and *m Numa Pompilius*, the Legislators of the *Lacedemonians*, *Athenians* and *Romanes*: Now if we omit, out of carnall ends, to render unto our gracious God; that reverence that is due to him from us, in regard of his glory and worship, his jealousie will be so speedily inflamed, and his wrath so kindled against us, that we shall rather draw his judgements upon our heads, then blessings upon our Civill, Politique and Military enterprises.

2. As the feare of the Lord is the beginning of wisdom, even so the reestablisshing of the purity of his service in the Church, is the first meanes to obtaine from him, in time of distresse and affliction, store of mercies and deliverances; this point may be proved by many instances out of the Book of *Judges*; when the children of *Israel* were presently delivered, from great servitude and tribulations, (that were fallen upon them for neglecting the purity of the service that God had appointed them, to goe a whoring after Idols, and strange Religions) as soone as they set a reforming hand to the Church abuses, and returned and cryed, with sincere hearts to the Lord their God. The incomparable Mercies and deliverances that God was pleased to give to *Hezekiah* King of *Judah*, may also be a speciall

*Exod. 20.*

*m See Plutarch  
in their lives.*

*See the whole  
Booke of  
Judges.*

*m 1 King. 17: 3  
33.*

special Instance for the Proofo of this point; for they proceeded from the zeale he had at the beginning of his raigne to reforme the Church of God of all the abuses and Innovations that were crept in the same, in the time of *Ahaz* his Father. And the great Love and Mercies that the Lord shewed unto *° Iosiah*, may be another fit Instance for the proofo of this point; for they sprang from that unparallelled zeale he had to reforme the abuses and idolatrie that was crept in the Church, and had defiled the Purity of the Service of God, in the time of *Amon* his Father; for in zeale, and diligent love and affection to purge the Church, and to establish a true and cordiall Reformation in Judah, he exceeded all the other good Kings of Judah; And therefore the Lord did for his sake delay and retard the judgements that he had long before intended to send upon Jerusalem, and granted him that mercy, as they happened not in his dayes; nor was not afflicted with the sight of the lamentable desolation and destruction that befell presently after upon the Citie, the Temple, and the whole Nation of the Jewes. Out of which Instances may be collected, That there is nothing more acceptable unto God then when Kings and Princes, or Magistrates doe begin their Reformations, and dedicate the Precedencie of it to the affaires of the Church, in case of reestablishing the true Puritie of his Service and Worship. 3. The retarding of a true Reformation, and reestablishing of the Purity of Gods worship is dangerous in three manner of wayes to a Kingdome or Common-weale. 1. Because diversitie of opinions in Religion breeds contentions; for alienation of affections are most apt to proceed from the contrarietie of opinions in points of Religion, as there is no greater bond to linke mens affections together, then an unanimous assent of judgement

B

o 1 Kin. 22. 20.



ment in matters of doctrine and discipline of the Church, and of that Religion they openly professe. And therefore it is no wonder if contentions and divisions doe abound among us, since every one is suffered to entertaine what opinion he pleases in points of Religion. Now publike contentions breed mutinies, combustions, and at last factions and an intestine warre; for the prooofe of which point, we need no other instance then our owne miseries; for if the Popish Religion had been kept under in the Raigne of King *James*, and in the Raigne of his Majestie that now is our Sovereigne, this unnaturall warre of ours might according to humane reason and probabilities have been prevented; for by the raising of some of that profession to great honours and preferments, they have, to subsist and strengthen themselves, withdrawne the Person of his Majestie, and alienated his Love and his affections from his most faithfull Parliament, and from the rest of his most Loyall Subjects, whereby jealousies have been fomented, two parties formed, and this intestine war procured. 2. The retarding of a true Reformation in the Church makes this Reformation more difficult to be performed; for since this warre begun, and this licentious libertie of opinions in Religion hath been connived at, the one partie is increased in Poperie, idolatry, superstition, Profanenesse, Atheisme, Impietie, and Crueltie; and the other in Separatists, Independents, Brownists, Anabaptists, Antinomians, Socinians, and Libertines, that like so many Giants oppose Godlineesse and a true Reformation; for a Civill warre, and a licentious liberty of erroneous opinions is *Satans* harvest, and the time that he soweth his pernicious seed in the field of *Wheat* of the painfull husbandman, and makes it increase as the weeds doe in a garden after a soaking showre of raine, or multiply like a swaine



*The retarding of a True Reformation.*

7.

swarme of Bees in the beginning of the Summer. And we see by experience that these Sectaries are not onely multiplyed into incredible multitudes, but are become also so impudent and bold, as to expostulate and make Apologies for to obtaine a free Liberty of Conscience, as they terme it, to cover their licentious and impious projects, that is, to doe all manner of evill, and to teach all manner of heresies, and unheard of opinions; And that they may say and act what seemeth good in their owne eyes; As if there was neither King, nor a Parliament, nor any Magistrates in this Kingdome to suppress and keepe them in awe; As there was none in Israel in the time of *1 Micah* that made a molten image and worshipped the same in stead of the living God. Even so if their request were granted (which God forbid) we should have more sects among us then the Egyptians had deities. And such an *Ollo Podrigo* of Religions as never was in any Nation, which would speedily produce a confusion, and this confusion would immediately after bring forth a generall desolation upon the land in lieu of a true Reformation. 3. The retarding of the reestablisshing of the Purity of the Service of God in our Church, makes many to stagger, not knowing on which side to stand, when they consider the one side infected with profanitie and impietie, and the other with Sectaries and Libertines; whereas if the Doctrine and the Discipline of the Church was published and settled, the true and faithfull Messengers of God that are among us might then be bold to propound to the people in their Sermons and publike Exhortations as *1 Elijah* did to the People of Israel this Quarie, *If the Lord be God, follow him; If Baal, follow him:* for we cannot halt any longer between two opinions. Moreover this Galimaufrey of Sects and Reli-

*1 Judg. 17-31*

*1 Kin. 18. 21.*

[Josh. 7. 1.]

gions, and the licentious, profane, and impious men, that shelter themselves in our Armies, in the Citie and Counties, are the very *Achans* that are the cause of all our disgraces; for they foment the contentions that arise between our Commanders in Chiefe, betweene their Officers, between the Lieutenants and the Committees of our Counties: Nay, they dare presume to foment them in our Senate, Assembly, between the Magistrates, in our *Militia*, Hals, Citie, and between the Citizens and Common People, to the end they may subsist and fish in the muddy waters of these Civill distractions; And therefore there is no likelihood that a true Reformation may be procured before these Sectaries and licentious persons be banished into the unknowne Islands, that the venome of their contagious tenents may not infect no more any of the simple or ignorant souls of these three Kingdomes. I am not ignorant that the Honourable Houses were very fervent at the beginning of this Parliament to give the precedencie of this intended Generall Reformation to the affaires of the Church, and to the restoring of the Puritie of the Service and Worship of God, and withall to have cleansed the Kingdom of this vermine of Sectaries, and accursed thing of licentious and impious men, as a most proper and peculiar work for such wise and pious Senators. But alas, our sins were the cause that this fervour was quenched, and that holy resolution retarded by the cunning of Satan, and the deluding insinuations of his agents, I meane, of the Prelacie and Jesuiticall faction, which under the colour of the publike good, infused the venome of these contagious positions into the hearts of men, That there was neither Wisdome nor Policy to establish so speedily the Presbyterial Discipline in the Church of *England*, because it would deprive the Parliament of the

the great contributions that might be collected out of the multitudes of these Sectaries, that would rather goe beyond the Seas, or side with the enemy, then to submit or conforme themselves to that Discipline, and that it were safer to delay till these differences were nearer to an Accommodation. Wise and carnall men, but blind and ignorant in spirituall things, this Counsell being like to prove as fatall unto them, as the counsel that *Ahithophel* gave to *Absalom* (to enter into his Fathers Concubines at noone day; that he might make him incapable of reconciliation with his father) was to himselfe, for it was as pernicious in a two-fold manner. 1. That the Contributions of these Sectaries might prove among the Contributions of the Children of God, as the mothes that breed or come in a piece of rich cloth, that consume and spoile the same in a short time. 2. That by the conniving at these Sectaries against the speciall Word of God, we might be made irreconcilable with our gracious and heavenly Father. And for to make this pernicious Counsell more plausible, they said it was the Policy of the *Hollanders*, that doe indeed give a free Toleration to all sorts of Religions, because they are of all the Nations of Christendome the most addicted to the Laodicean Temper, and will doe any thing for gain. But this carnall Policy of theirs is like to prove fatall unto them, for this Toleration of Religions hath already fomented so many divisions and contentions among them, that will in all probabilitie be the cause of their ruine, if they prevent it not by a speedy and a cordiall repentance: for a Kingdome or a Commonweale divided within it selfe cannot <sup>u</sup> subsist; And it is a wonder and a great mercy of God that we are not already consumed, for never was a Kingdome more rent with divisions and contentions then *England* is. Now it stands

1 Sam. 16. 17.

u Matthe. 12. 25.

*The second Secondary Cause, is,*

x Nehem. 6. 11.

y Josh 7. 25.

x Jonah 1. 15.

not with the Honour, wisdom and pious inclination of the honourable Houses of Parliament to prefer carnall Counsels before the good of the Church of God. They may be as prudent as serpents, and as simple as doves; but to allow of, or connive at a small evill, to avoide a greater, it is not convenient to the *Zerubbabels* and the *Nehemiahs* of our times; they are rather to say, Should such a \* man as I flee? or should such men as we displease God; in conniving for a time at Sectaries for their Contributions? Alas, these contributions are vanished away like the chaffe that is driven away by a whistle wind, such a blow as we have had of late in the West would swallow three yeares of their Contributions, and who can tell if it were not for their Toleration that it was given us; and that these warres might have been ended two yeares agoe but for them; But I am sure that y *Achan* was to be stoned before the Army of Israel could overcome Ai; And that x *Jonah* was to be cast over-board into the sea, before the ship and the Marriners could obtaine a calme. Nay, the erectors of our New Jerusalem are to be like *Moses*, that rejected the honours, riches, and the pleasures of Egypt, to suffer reproach and affliction with his brethren, the Children of God; And like *Zerubbabel* and *Nehemiah* that forsooke the great preferments that they had at the Court of *Cyrus* and of *Artaxerxes* the two great Kings of Persia, for to erect the second Temple, and restore the puritie of the ancient Service of the Jewes. Now so much more as the building of this New Jerusalem doth exceed in worth and infatigable labour, the reedifying of the old, and as much as the restauration of the puritie of the Service and of the true Worship of God doth exceed the ancient Service of the Jewes. So much should the *Zerubbabels* and the *Nehemiahs* of our daies endeavour to exceed

ceed in courage, fervour, and zeale in this great worke and acceptable Service of the Lord, I meane, in perfecting this true Reformation in hand. But because they are but men, and subject to the like passions and infirmities as we are, we are all bound in generall, and every one in particular, to addresse our fervent prayers to the Throne of Grace, That God will be pleased to indue them with all such abilities of courage, resolution, wisdom, and unitie, that they may speedily erect the foundations of this so long hoped for Jerusalem upon the Rock of the true Word of God, that it may stand like Mount Sion for ever immoveable, notwithstanding all oppositions whatsoever, of the roaring waves, of the swelling billowes, and of the enraged seas of these Civill distractions, to the great Glory of God, to the everlasting Consolation of his Children, and to the immortall honour of the Erectours.

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The second Secondary Cause, is,

*The Delay of Iustice.*

THE Heathen Poets to induce men to reverence Justice, fained her to be a Goddesse descended from Heaven, wearing a skarfe over her eyes, holding a paire of ballances in her left hand, and a naked sword in her right. To intimate by her skarfe, her impartiality; by the ballances, her wisdom; and by the sword, her activity. By her impartiality she is to make no distinction of persons, whether they be noble, rich or poore, she is to doe Justice to all. By her wisdom she is to poise a right all actions, occurrences and circumstances whatsoever, to aggravate

or

or moderate her censure or judgement; by her activity, she is to be speedy, avoiding delays and reprimands; for time is a producer of accidents that perverts & hinders the execution of Justice, and so farre doth naturall morality instruct men concerning Justice. But Gods Word and the Principles of Christianitie doth informe men, That Justice is ordained of God, and one of his greatest Attributes; for he is as Just as Mercifull; and that he hath intrusted the sword of Justice to Princes and Magistrates to execute impartially, justly, and speedily Justice and Judgement upon the sonnes of men, that are naturally prone to evill and backward to good by the seed of their originall corruption that remaineth in them, which like Tinder is apt to receive the sparkes of the fire that Satan strikes by the steele of his tentations, out of those carnall objects that are more sutable to their naturall inclinations. Now this aptnesse to evill, increased by the allurements of Satan, doth inflame their affections to all manner of licentious desires, and by degrees drawes their will to assent to the execution of them, and this execution or injoyment of sin doth create an habite in evill, and this habite produceth an allowance of sinne, that bringeth forth a shamelesse impudencie to uphold all manner of impiety; and so by degrees conduces them to a hardnesse of heart, and without a speciall Grace of God, to a reprobate sense, that would carry them head-long like wilde horses to eternall confusion; if God by his Law and his restraining Spirit did not bridle their licentiousnesse. Therefore knowing the naturall disposition of men; he was pleased for to curbe their wicked inclination, to write with his owne hand upon two Tables of stone his ten<sup>a</sup> Commandements, for the regulating of his owne elected people of Israel, over whom he committed his  
servant

<sup>a</sup> Exod. 10.

servant *Moses*, and intrusted him with the sword of Justice, as his speciall Deputy, to administer Justice and Judgement to his People; But he finding himselfe overburdened with so great a charge, by the Counsell of *Jethro* appointed divers other subordinate Magistrates elected out of the wisest men of all the Tribes of Israel, that judged the people, but only in some difficult cases, that he reserved to himselfe. Now these ten Commandements have been and are the Ground-worke of all other divine and humane Lawes, that have been multiplied from time to time, according to the increase of the malice and the impiety of men. For in the yeare sixe hundred of the Foundation of Rome, the Romanes had no Law for <sup>b</sup> Parricides, but at that time an impious sonne having murdered his Father, a law was made he should be sowne up into a lether sack, and cast alive into the River of Tyber. But it is not the multiplicity of Lawes that makes a Nation happy, it is rather the speedy and the unpartiall execution of them; for it fals out too often, That delay of Justice is neere injustice, because many men are undone by the long and tedious delays of Justice, and divers are constrained to suffer wrong, rather then they will consume their estates in procuring of Justice. Now if this multiplicity of Lawes are suffered to have a nose of wax, that may be turned or construed on the right, or on the left side, as the Judge pleaseth; Or like unto the she Spiders web, that serveth onely to insnare small flyes, that the male Spider may devoure them; but permits the busling Waspe to breake thorow the same without impediment; they will be like so many Leaches, to suck the blood of the common people, and in a short time cast a Kingdome into intestine contentions, as ours is at this time, and all for want of the execution of the Lawes and wholesome

<sup>b</sup> See the Antiquities of Rome

C

Statutes



*The second Secondary Cause, is,*

Statutes that were established in *Edward* the sixth and *Queene Elizabeths* time against the Recusants and Sectaries. The speedy and unpartial execution of Justice is then the very *Atlas* that supports and maintaines a Kingdome in prosperitie and Peace; It entertaines forraigne confederations; It drawes the blessing of God upon it; It foments love and unity among Subjects; It increaseth Trade and commerce betweene Merchants; and betweene Citizen Trades-men and countrey people; Nay, it is the very Court of Guard of all his Majesties Subjects. In a word, the Omission and delay of Justice is odious to God, destructive to Kingdomes, and fatall to families and private men, the which I will endeavour to prove by Instances. But that I may goe on in a Methodicall way, I will in the first place insist upon the danger of the delay and the omitting of it. Secondly, upon the benefits that accrew upon the speedy and unpartial execution of it. And thirdly, how acceptable a thing it is to God if Justice be uprightly administred, and how odious it is to him if it be delayed, or neglected. 1. The Omission of Justice by *Tarquinius* the Elder upon *Sextus Tarquinius* his sonne for the Rape of *Lucretia* was the cause that he and his Posteritie were deprived of the Romane Monarchy. 2. The Omission of Justice by the nine *Decemviri* upon *Appius Claudius* their Colleague for his injustice and impiety concerning *Virginia* was the cause of the death of that chaste *Virgin*, of the abhorred end of *Appius*, & of the perpetuall banishment of his nine fellow tyrants. 3. The Omission of Justice by *Demetrius* King of Macedonia to his poore Subjects, for they having tendred him many Petitions to have their grievances redressed, he cast them all into a river, whereupon they were so incensed, that they refused to assist him against his forraigne enemies,

*e Titus Livius,*  
*deca. 1. lib. 1.*  
*fol. 89.*

*d Titus Livius,*  
*deca. 2. lib. 3.*  
*fol 351.*

*e See Plutarch*  
*in Demetrio*  
*his life.*



mies, and so was deprived of his Kingdome, and taken prisoner by *Seleucus* the great. 4. The Omission of Justice by <sup>e</sup> *Philip* the first King of Macedonia upon some of his Favourites, that had abused a Gentleman in his honour, that petitioned for redresse, was the cause that he was perfidiously murdered by the same Gentleman, contrarie to the Lawes of God, that doth not allow a Subject to avenge his private wrongs, or to conceive an ill thought for them against his Sovereigne. 5. The Omission of Justice by the <sup>a</sup> *Ephores* of the Lacedemonians upon two of their Military Officers, for the committing of a Rape and Murder upon a Country-mans daughter, was the cause that the Father of that Virgin slew himselfe out of despaire, and that those two Officers and fixe thousand Lacedemonians more were slaine in a battell, fought close to the very same towne where that Rape and Murder had been committed; *Plutarch* affirming that the Gods were impatient to suffer any longer their delay of Justice. 6. The Omission of Justice by *Cicero* and some other Senators upon *Julius Caesar* that was of the Conspiracie of <sup>a</sup> *Catiline*, was the cause of the losse of the Romanes Libertie, and of the miserable end of *Cicero*,<sup>a</sup> and of the greater part of those Romane Senators. 7. The Omission of Justice by <sup>i</sup> *Henry* the fourth King of France upon the whole Societie of Jesuites, inhabiting his dominions, for an attempt made upon his sacred Person by a Student of their Societie, was the cause he was three years after perfidiously murdered by their instigation by that horrid Paricide *Ravilliac*. 8. The deniall of Justice by the Inhabitants of <sup>k</sup> *Gibeah* for the Murder committed upon the Levites Concubine, was the cause of the death of forty thousand Israelites, and of the utter extermination of the Tribe of *Benjamin*, six hundred men only ex-

<sup>f</sup> See *Plutar.* in *Alexanders* life.

<sup>g</sup> See *Plut* in *Pelopodius* life.

<sup>h</sup> See *Plut* in *Cicero's* life.

<sup>i</sup> See *Pierre Mar.* in the History of France

<sup>k</sup> See *Judz.* 10. 20, 35.

11 Sam. 4. 17.

m 2 Sam. 13.

n 1 Sam. 20. 1.

o 1 Ki. 10. 42.

p See Plat. in  
his Opuscul.q Titus Livius  
in his first de-  
cad. lib. 3.

cepted. 9. The Indulgence of *Eli* to his two<sup>1</sup> sonnes *Hophni* and *Phineas* was the cause of his suddaine death, of the miserable end of his sonnes, and of this heavie curle upon his Posteritie, *I have sworne, saith the Lord, unto the house of Eli, that the wickednesse of Eli's house shall not be purged with sacrifice nor offering for ever.* 10. The Omission of Justice by King <sup>m</sup> *David* upon *Amnon* his sonne for the Rape of *Tamar*, was the cause of the Murder of *Amnon*, of the rebellion and of the miserable end of *Abalom*. 11. The Omission of Justice by King <sup>n</sup> *David* upon the house of *Saul*, because he had contrarie to the Oath of the People of Israel destroyed the greater part of the Gibeonites, was the cause of three yeares famine in Israel, that ceased not before Justice had been executed upon seven men of the house of *Saul*. 12. The Omission of Justice by <sup>o</sup> *Ahab* upon *Benhadad* was the cause of his death, and of this fearefull denunciation against him, *Thus saith the Lord, because thou hast let goe out of thy hands a man whom I had appointed to die, thy life shall goe for his life, and thy people for his people.* For the second, of the benefits that accrew by the speedy and unpartiall execution of Justice. 1. A certaine King of the *Locresians* having made a Law against <sup>p</sup> Adultery, That whosoever should be convicted of it, should have both his eyes put out; His onely Sonne being the first, he immediately caused his sonnes left eye, and his own right eye to be put out before all his Subjects; to authorize his Law, and to execute Justice; for which he was revered, beloved, and honoured by all men in his life time; and is in these dayes admired for his unpartiall execution of Justice. 2. *Lucius*, <sup>q</sup> *Iunius*, *Brutus* first Consul of the Romanes having been informed that two of his sonnes, divers of his Nephewes, and many young noble men had conspired to deliver up the City

City of Rome to *Tarquinius*, he caused them to be apprehended, sate with the Judges at their Triall, and being convinced, accompanied them to the block, perswading the executioner to rid the world speedily of such Traitors to their Countrey; and so by this unpartiall Justice of his he preserved his Common-weale, and was so beloved and honoured of his Citizens, that the Romane Ladies mourned a whole yeare for his death. 3. *Titus Manlius* Generall of the Romanes having caused to be proclaimed thorow his Army that none upon paine of death should fight against any of the Latines their enemies that were incamped within a mile of the Romanes Camp, his sonne being appointed the next day to discover with a Troope of horse the posture of the enemy, was challenged by a Chiefe Officer of the enemies horse to a single fight, that came also to discover the Posture of the Romanes; but he refused the Challenge, because of his fathers Command; yet being overcome by the insolencie of his enemy that accused him of cowardize; he advanced before his Troope, and fought with him, slew him and carried away his Horse and Armes; and was conducted with a great part of the Army in a Triumphant manner into the Camp: But comming into his fathers Tent he was apprehended, tried, and executed in the presence of his father, notwithstanding the great intreaty of the Officers of the Army, *Titus Manlius* answering, either I must by the naturall compassion of a father overthrow for ever the Military Discipline of the Romanes, in pardoning my son so great an offence, or by an unpartiall Justice preferre the good of my Countrey to my sonnes life. This unpartiall Justice of his upon so valiant a son, although it seemed rigorous to the younger sort, yet the ancient Senators did greatly commend it, for it fell out to

*Titus Livius*  
in his first de-  
cad. lib. 9.

be very profitable to the Romane Common-weale, because it maintained their Discipline in force for a long time untill *Scipio* his dayes, the which was revived again by this noble action following. 4. *Publius Scipio* Generall of a great Army of the Romanes in *Spaine*, having in a manner finished the warres, and reduced that Kingdome under the Romans yoke, fell sick at new *Carthage*; upon the report of his perillous sicknesse, eight thousand Romane souldiers that lay in an intrenched Camp, neare to the river *Succo* some twenty miles distance from *Carthage*, to preserve the confederate Counties from the incursions of the enemies, began to mutiny for their pay, and some licentious souldiers among them fomented the same, and after they had driven away their Colonels and Captaines that opposed their rebellious actions, they made choice of *Albinus Calenus* and *Atrius Vmber*, two licentious common souldiers for their Commanders in Chiefe, and entertained correspondencie with *Mandonius* and *Iudibilis* the Generals of the enemy, and so fell a plundering their associated Counties, hoping to enrich themselves without danger, upon the report of their Generals death; but *Scipio* being somewhat recovered and past danger, he sent presently six well-affected Colonels to informe them of his recovery, and to perswade them to submit themselves to his mercy; whereupon they began to consult what they should doe to prevent their ruine, and so resolved to leave their Armes in their Camp, and to goe to *Carthage* for their pay, and to recover their Generals favour, disdaining any longer to submit themselves so low as to be at the beck of two such base and ambitious fellowes as *Albinus* and *Atrius*, whereupon *Scipio* being acquainted of their resolution fained to undertake a designe, and caused his forces and  
carriages

(*Titus Livius*,  
decad 3. lib. 8.

carriages to advance out of towne, to free the mutiners of all suspition, onely commanded some trusty souldiers to welcome the Heads of them, and under colour of complement to goe along with them to their lodging, by which meanes they were all apprehended and fettered that night, and in the morning caused all the rest to be summoned to appeare before his Tribunal; where they were no sooner come, but they were invironed with those Horse and Foot that seemed the day before to have gone out upon a designe, and hereupon were extremely amazed for feare they should all be put to the sword; But *Scipio* having commanded silence, made an Oration to them, and reprehended their rashnesse, indiscretion, and infidelity; and that by the Lawes of warre, he might make them all a publike example of Justice for the time to come, but considering that they had been for the greater part seduced by some pernicious Agents of *Albinus* and *Atrius*, he was contented upon Promise of Amendment to give them their pardon, and would content himselfe with the death of thirty of the Chiefe Authors of this mutiny; And so caused them to be brought forth fettered as they were, and to be whipped with scourges before all the Army; and afterwards to be beheaded; This speedy and unpartiall Justice was very profitable to the Romanes to uphold their Military Discipline, that began to be corrupted, and *Scipio* obtained great honour by it, and the love of all his Army, having mingled Mercy with Justice. This point deserves to be taken into consideration by them in Authoritie, for our Generals are abused, and their honour and reputation betrayed by the perfidious carriages and counsels of some of their Officers, which deserve to be made an Example of Justice to others, otherwise this warre is like to be spin-  
ned

t Herodotus in  
his life.

u 2 Sam. 15. 4.

x See the hi-  
story of France.

y Speed Chron.  
the first of  
Henry the 8.

z Exod. 32. 27.

a 2 Sam. 1. 15.

ned out till there be no more oyle in the Lampe to keep it burning. 5. <sup>t</sup> Cambyfes King of Persia, notwithstanding that he was a Tyrant, yet to winne the love of his Subjects, he did administer speedy and unpartiall Justice, for hearing of a Judge that took bribes to pervert Justice, he caused him to be flead alive, and his skin to be nailed upon the Chaire where the Judges sate to give Judgement, for a memorandum to others to administer Justice speedily and unpartiallly. 6. <sup>u</sup> Absalom to withdraw the hearts of the people of Israel from his Father, and to win their love, complained that Justice was neglected, and used to utter this insinuating exclamation, <sup>u</sup> O that I were made a Iudge in the land, that any one that hath any suite or cause might come unto me: And I would doe him Iustice, &c. 7. Charles the fifth and <sup>x</sup> Lewis the twelfth Kings of France were so beloved and honoured of their Subjects for their speedy and unpartiall administration of Justice, that the first obtained the honourable attribute of a Wise King, and the second of a Just Prince, and the nursing Father of his People. 8. <sup>y</sup> Henry the eighth King of England never obtained more honour nor more love of his Subjects then when he gave way that <sup>z</sup> Richard Empson and Edmund Dudley Esquire, should be made publike Exam-  
ples of Justice for the incredible oppressions they had committed upon his Subjects in his Father Henry the seventh's time. 9. The speedy and unpartiall Justice of the Children of Levi in going out from gate to gate throughout the Camp, slaying every man his <sup>a</sup> brother, and every man his Companion, and every man his neighbour, according to the Commandement of Moses, was so acceptable to God that it appeased his wrath. 10. The speedy and unpartiall execution of justice by King David upon the <sup>a</sup> Amalekite, that confessed before him, that he had

had slain King *Saul* his mortall enemy, was very acceptable unto God, and was the cause that the Tribes of *Judah* and *Benjamin* proclaimed him King with great joy. 11. The speedy and unpartial execution of Justice by the same King upon *Rechab* and *Bashan*, that had perfidiously murdered *Ishbosheth* their Lord and Master, hoping thereby to obtain some great reward of King *David*, because he was his Competitor; was acceptable unto God, and the Cause that he won the love of all Israel, and was suddenly after proclaimed King over all the twelve Tribes of Israel. 12. It appears in divers places of the second book of *Samuel*, how much King *David* was discontented, because he had not the power to administer speedy and unpartial Justice upon *Joab* Generall of his Army, for his perfidious Carriage toward *Abner* and *Amasa*, whom he murdered under colour of love and courtly complements; yet on his death bed he commanded King *Salomon* his sonne, that he should not suffer the hoary head of *Joab* to goe down in peace to the grave; by which command it appears how much this good Kings heart was inclined to execute Justice; and how just and wonderfull the judgements of the Lord are upon such murderers as *Joab* was, that could not escape at the end his avenging hand, although it was deferred for a time. Now I come to the third point to prove how acceptable the speedy and unpartial execution of Justice is to God; and how odious it is to him if it be delayed and omitted. 1. The speedy execution of Justice by *Phinehas* upon *Zimri* and *Cozbi* was so acceptable unto the Lord that it turned away his wrath from his people of Israel, and procured to *Phinehas* this Promise, *Wherefore, behold I give unto him my Covenant of Peace. And he shall have it, and his seed after him, even the Covenant of an everlasting Priesthood.*

b 2 Sam. 4. 12.

c 1 King. 1. 5.

d Num. 25. 13.  
13.



- hood, because he was zealous for his God, and made an atonement for the children of Israel, &c. 2. Moses the servant of God for an extraordinary blessing to the<sup>e</sup> Tribe of Dan saith, *And he came with the head of the people, he executed the Justice of the Lord, &c.* meaning that this Tribe above all others should have Rulers that would administer Justice speedily and impartially, which was in Moses opinion one of the greatest blessings that could befall men. 3. <sup>e</sup> Bil-  
<sup>e</sup> Gad the Shuhite one of the three intimate friends of Job, to prove the incomprehensible Justice of God, said to him, *Dost God pervert Judgement, or dost the Almighty pervert Justice?* &c. Now the more just and unpartiall Magistrates are in the administration of justice, the neerer they approach in imitation to that incomprehensible perfection of Justice that is in God. For by him <sup>e</sup> Princes doe raigne and doe decree Justice, &c. for they are indeed his Deputies to administer Justice. 4. The Lord was so well pleased to see Justice unpartially administered by the Rulers that returned from the Captivitie of Babylon, that he bestowed this blessing upon Jerusalem for it, *The Lord blesse thee, O habitation of Justice, and Mountaine of<sup>n</sup> holinesse,* &c. Justice being reputed here for a speciall degree of holinesse. 5. To administer Justice unpartially, it is to obey the Commandement of the Lord, *Keepe ye<sup>i</sup> Judgement, for my Salvation is at hand,* &c. and again, *Defend the poore and fatherlesse, doe<sup>k</sup> Justice to the afflicted and to the needy,* &c. 6. The Lords wrath is inflamed when Justice is delayed or omitted. *They aske of me, saith he, the<sup>i</sup> Ordinances of Justice,* &c. meaning to rebuke the people of Israel for their dissimulation for to delay Justice, because they fained they did not know the Ordinances of Justice, &c. 7. The Lord is alwayes so prone to do Justice, that he complains by his Prophet, none<sup>m</sup> called for Justice,
- e Deut. 33. 21.  
f Job 8. 3.  
g Prov. 8. 15.  
h Jer. 31. 23.  
i Isai. 56. 1.  
k Psal. 81. 3.  
l Isai. 58. 2.  
m Isai. 59. 4.



## The Delay of Justice.

23

Justice, &c. meaning that he was alwayes ready to doe that which the Rulers of Israel were so unwilling to doe; and that he was angry, because they did not give care to them that required and called for Justice. 8. The Lord is extremely displeased when Justice is delaid, or omitted; as may appeare by this passage of the Prophet *Isaiah*, *Judgement is turned backward, and Justice<sup>n</sup> standeth as farre off: for Truth is fallen in the street, and equity cannot enter, &c. yea, Truth faileth, and he that departeth from evill maketh himselfe a prey.* By these humane Instances, and passages of the Word of God, we may see how dangerous it is to omit or delay Justice, and how pleasant and acceptable it is to God, when Justice is speedily and unpartially administered: And therefore we are all bound in Generall, and every one in particular to adresse our fervent prayers to God, that he would be pleased to infuse into the hearts of all the members of the Honourable Houses, an earnest desire to administer speedy and unpartiall Justice. Now they have drawne the sword out of her sheath, by the Commissioners of war, they have lately appointed to bring to a speedy Triall all those Criminall offenders, that they have in their Custody. Foure of which have been the cause of the shedding of more Christian blood then ever <sup>o</sup> *Benhadad* King of *Damascus* caused to be spilt of the people of Israel. And therefore the delay of their Triall is the more dangerous, for time produceth many accidents that hinder and pervert Justice. If all Christendome were not acquainted with the unmatched Clemen- cie and indulgent proceedings of the Honourable Houses toward their prisoners, the Malignant spirits would impute the long retention of so many prisoners to Cruelty. For the Emperour <sup>p</sup> *Tiberius* was used to say, when he was demanded the reason why he kept criminall

n *Isai*, 59. 14.  
25.

o 1 *King*, 20. 42.

p *Tacitus* in  
*Tiberius* life.

D 2

prisoners

q See the Spanish History.

r See Plutarch in Demetrius his life.

s Titus Livius de sed. 3. lib. 8.

prisoners so long in hold, Because, said he, they die daily, and it would be too great a mercy by a suddaine execution to end their miseries. Even so the Spanish Inquisition, when they will favour any of their prisoners, they bring them speedily to their Triall, and as suddenly to their execution; but such as they intend to Martyr, they keep them in continuall durance, that they may suffer by their horrid torments a thousand deaths for one. But our Prisoners fare as well as *Demetrius* King of Macedonia, that was detained prisoner three or foure yeares by *Seleucus* the great; for he never had lesse care, nor better fare, or more ease then he had in his durance; even so our Malignants are more joviall, and in better liking then they were in the time of their liberty. It were then a laudable frugality in these dayes of *Recunia* fumes; to bring the criminall Delinquents to a speedy Triall; that if they be guilty, they may be dealt withall as *Quintus Fulvius* dealt with the Senators of *Capua*. And for the prisoners of warre to expedite their exchange, to free the prisoners they have of ours from their miseries; And for such as are in hold for contempt, to release them upon fines; for feare their long retention disable them to give any; so should our Prisons be cleared, the state freed from danger and charges, and the second secondary cause of the spinning out of this Unnaturall Warre removed.

### The third Secondary Cause, is,

*The neglect of occasions, opportunities, & advantages.*

**O**ccasion or Opportunitie is a certaine nick of time unexpected, nor thought upon, that seemes to come  
acci-

accidentally, and yet is guided by the will and the speciall Providence of God. Now of all occasions or opportunities the Spirituall, Civill, and Military are of greatest concernment; for the first concernes our soules; the second, our private and the publike welfare; and the last, our lives and liberties. And by consequence the embracing of them very profitable, and the omitting of them very prejudiciall to men. But of these three the Spirituall opportunities are as much more to be carefully embraced as the Soule is more precious then our meanes, lives, and liberties; for upon the carefull and diligent observation of them depends our perpetuall Blisse, and upon the neglect of them our eternall woe. Neither can we expect to obtaine the Grace to make a profitable use of the Civill and of the Military Opportunities, unlesse we be diligent and faithfull to observe all spirituall opportunities, that may conduce to the advancement of the Glory of God, the good of his Church, and to the Salvation of our Soules. For by the observation of the Spirituall, we obtaine and preserve our selves in the favour of God; without which favour all civill and military opportunities vanish away. The ancient Morallists have figured opportunity under the shape of a Woman, having great wings at her back, and a locke of haire hanging over her face, but bald behind; to intimate by her lock and her wings, that if we let her slip when she offers her self to us, she will fly away, and never be recovered again. And therefore that we are to be very circumspect and observant to catch her by the fore-lock, as she presents her self to us; for if she doe but turne her back, having no hold behind, we loose her for ever. And the losse of one Spirituall, Civill, and Military opportunity may endanger our Salvation, our meanes, and the Publike well-fare, and our lives and li-

berties; As I will endeavour to prove by humane Histories, and by Instances out of the Word of God. But before, I desire (for feare of misprision) to ground my discourse upon this Principle of Religion, That whensoever the free-will, the good pleasure, and the eternall purpose of God, is pleased to blesse a Kingdome with Peace and Prosperity; he will then inable the King, his Counsellours, Generals of Armies, Magistrates, and all other subordinate Officers of that Kingdome to make use of all opportunities that may conduce to that end. But on the contrary side, If his will and pleasure be to humble, correct, or destroy a Kingdome, then will he disable the King, his Counsellours, Generals of Armies, Magistrates, and all other subordinate Officers of that Kingdome, to omit and neglect all favourable opportunities that may be offered to them, that his will, pleasure, and eternall purpose concerning the humiliation, correction, or destruction of that Kingdome, Common-weale, families, or private persons may come to passe and be accomplished in histime. But some will object and say, If all opportunities, occasions, or advantages in Spirituall, Civill, and Military actions depend meerly upon the free-will, the good pleasure, and the eternall purpose of God, whether we be carefull or carelesse, wise or imprudent, valiant or timorous, or omit or embrace all Spirituall, Civill, and Military opportunities it matters not. Why should we then trouble our selves to be diligent and zealous in spirituall duties? wise & prudent in Civill actions, and circumspect, valiant & expert in Military exploits, since the issue of all depends upon the will of God? I answer, that this secret will, and eternall purpose of God is a Mystery to men, and that the wisest men upon earth cannot dive into it, and therefore that we are to obey his revealed will; that is, that we should

should be fervent, zealous and diligent in all spirituall duties, to make our calling and <sup>a</sup> election sure; and to be wise and prudent in all Civill actions; according to that degree he hath beene pleased to indue us withall; and make use of the experience, valour, and courage in warre that we have obtained as a gift from him; to conduce all such things we undertake to the advancement of his Glory, to the good of his Church, and to the peace and prosperitie of our Countrie; and doing so, and in all our ends aiming at that blank, howsoever it pleaseth the Lord to give an issue to our unfained endeavours, we have discharged a good Conscience before God and men. But if men, in this glorious light, or Sunne-shine of the Gospel, will wilfully neglect the gracious meanes that God is pleased to afford them, to procure their Salvation by the merits of Christ with feare and <sup>b</sup> trembling; and fall from the faith, and run a whoring after Popish Idolatry; or the vaine and erroneous opinions of Sectaries, or the licentious and impious courses of the ungodly and profane men of these dayes, let them lay the cause of their condemnation upon themselves, and not upon the secret will of our most just and gracious God, that doth not desire the death of a sinner, but rather that he would <sup>c</sup> returne from his wicked wayes. Or if the wise and prudent men of these times should for some private ends omit to advise or counsell such things as in their owne judgement doe conduce to the above blessed end, God notwithstanding will doe his worke, and they will remaine inexcusable before him. But if they advise or counsell sincerely such things as they judge to conduce to that blank abovesaid, according to the wisdom and prudence the Lord hath given them, howsoever the issue of their Counsell fall out, they have discharged a good Conscience before God and men.

<sup>a</sup> 1 Pet. 1. 10.

<sup>b</sup> Phil. 1. 12.

<sup>c</sup> Jer. 3 6. 7.  
Ezek. 33. 11.

men. Even so if our Commanders in Chiefe, or their subordinate Officers doe embrace all opportunities that are offered to them, to end or to conduce this warre to a blessed peace, howsoever the issue of it be, they will be blamelesse before God and men; but if for any private ends they omit any opportunities, rules, Maximes, or Stratagemes of Military exploits to spinne out this Unnaturall Warre, whereby they may endanger the State and themselves (as oftentimes it comes to passe, that omissions in Military exploits hath overthrowne Kingdomes or Common-weales and their Commanders also) as it shall be proved by Instances; yet shall the issue of this warre turne to Gods Glory and to the good of his Church; for God is not tied to secundary meanes; but will in his due time notwithstanding their wilfull omissions grant us a blessed peace; but they shall be inexcusable before him, and loose their honour and reputation with men. For opportunities, advantages in warre, are so many mercies that the Lord doth graciously offer to Commanders. Now if these mercies be despised, and these advantages omitted wittingly, God is an all-seeing God, that will find out a time how closely soever it be carryed, to reward them according to the intentions of their hearts. But because there hath beene many faire opportunities lost within these three yeares, that might, if they had been imbraced, have conduced this Unnaturall Warre to a blessed Period, and that they are impured by them that are ignorant of the events of warre, to the neglect and omission of some of our Commanders in Chiefe, I will endeavour to prove by Ancient and Moderne Ensamplers; that when God hath been pleased to humble, correct, or destroy a Kingdome, that the wisest Politicians, and the most experienced Commanders that ever were have omitted  
greatest

greater opportunities then they have done. 1. In the year 432. of the foundation of Rome; God being pleased to humble the Romanes, and utterly to destroy the Samnites, did so blind the Judgements of the Generals of these two Nations, that they let slip two faire opportunities; first the two Consuls of the Romanes *Titus Venturinus* and *Sempronius Posthumus* omitted the opportunity they had to march with their Army to *Luceria*, a City they intended to besiege by the sea-shore, the way being plain and secure; for to take a way thorow the mountaines, that led them to a passe called *Caudium*, invironed with steepe Rocks and high mountaines, where they were presently inclosed by the Samnites, and inforced for want of Provisions to require quarter, which they obtained upon these conditions, That they should leave six hundred Knights for hostages, surrender their Armes, Horses, Carriages, and baggage, and passe under the yoke for their over-sight. Secondly, the Samnites had here a faire opportunity to have concluded a perpétuall peace with the Romanes, if they had set at liberty, and provided the Romanes with Provisions for their returne, as they were counselled by a wise Senator of theirs *Herenius* father of their Generall; But they unadvisedly for a little booty were the Cause of their own destruction; for the Romanes were so incensed with this ignominy received, that they never ceased untill they had by force of Armes, reduced all the Samnites and their Countrey unto Roman Colonies. 2. In the second Punick warre, The Romanes by the great victories obtained in Sycilia and Sardinia against the Carthaginians, being swollen up with pride, God was pleased to humble them againe, and so sent *Hannibal* with a great Army into Italy, that defeated them in the three famous battels of the River Trebie, of

d See *Titus 21.*  
*vims, deead. 1.*  
*lib. 9.*

This may be  
paralleled with  
our last blow  
in the West.

E

the



e Dan. 7. 19.

f See Hannibal's  
life.

g See Plutarch  
in Paulus & E-  
milius his life.

h See Plutarch  
in Lucullus his  
life.

the lake Trasymene, and of Cannes; where they lost above one hundred thousand men; yet because God had decreed that Rome should be the fourth, and the greatest Monarchy in the world; he was pleased to insatuate the Judgement of *Hannibal*, the most provident, and the most active Generall that ever was, to omit the fairest opportunity that his heart could have wished to have obtained for his Common-weale a perpetuall Peace of the Romanes; or by advancing immediately after his victory at Cannes to the wals of Rome, that was extraordinarily amazed, and weakly manned; To have overthrowne by the taking of it, the whole Romane Common-weale; but the Omission of this opportunity was the cause of his owne ruine, and of the destruction of his native Countrey. 3. The Omission of the opportunity that *Perseus* the last King of Macedonia had to proclaime warre against the Romanes when *Hannibal* was in Italy, and *Scipio* in Affrica, was the cause he was shortly after deprived of his Kingdome, and himselfe inforced to follow like a slave the Triumphant Chariot of *Paulus Æmilius* his Conquerour; And yet it is not to be doubted but this King had wise Counsellours and Politicians about him; but God had decreed that the Kingdome of Macedonia should be of the number of those Kingdomes that should exalt the Romane Monarchy. 4. The omission of the opportunity that *Antiochus* the great had to proclaime warre against the Romanes when their forces were buſied in Macedonia, was the cause that he was defeated in divers battels; constrained to make a dishonourable peace with the Romanes; and that Armenia the great was presently after brought under the Romane yoke by *Lucullus* and *Pompeius*; neither did this great Monarch want great Politicians and experienced Commanders; for



*The neglect of occasions, opportunities, & advantages.*

31

for *Hannibal* attended at his Court, but God had decreed that his large Dominions should increase the Romane Empire. 5. The omission of the opportunitie that *Monsieur* the *Lautrec* Generall of the French in the Kingdome of Naples had to take the Citie of Naples, if he had pursued the Prince of Orange, as the rules of warre required, after he had routed his Army, was the cause of this valiant Commanders death, and the losse of the whole Kingdome of Naples. 6. The omission of the opportunity of an houres time that *Henry* the fourth <sup>k</sup> King of France had to defeat the Duke of Parme and all his Army at a strait passage leading to the ford of a small River three small Leagues from Paris, where he had purposed to fall upon him, was the cause he was constrained to raise his siege, and to see before his face that great City relieved, that was then reduced to extreme Misery by want of Provisions. This slip of opportunity proceeding certainly from the secret will of God, that decreed that Paris should be yeilded presently after to the will and obedience of her lawfull Prince, without the shedding of a drop of blood, for *Henry* the fourth was one of the most active and experienced Commanders of that Age. Now I come to prove by Instances out of the Word of God that all opportunities are guided and directed by the speciall providence of God. 1. The favourable opportunity of <sup>1</sup> *Rebekah* comming the first of all the Virgins to the well, according to the request of *Abrahams* servant, cannot be said to be accidentall, for the circumstances doe so clearly manifest, that it was guided by a speciall Providence of God. 2. The gracious opportunity of the <sup>m</sup> *Ishmaelites* comming by presently after *Josephs* brethren had cast him into a Pit, that he might be sold and led into Egypt, to become the preserver of all his fathers

*i See Des Serres  
Inventory in  
Francis the  
first his life.*

*i See Des Serres  
Inventory in  
Henry the  
fourth his life.*

*1 Gen. 24. 15.*

*m Gen. 37. 24.  
25. 27.*

n Exod. 2. 5.

o 1 Sam. 10.  
4, 5, 6.

p 2 Sam. 17. 7.

q 2 King. 9. 36.

family, came not casually, but by a speciall and gracious providence of God, proceeding from the love and care he hath of his Children. 3. The blessed opportunity of *Pharaohs* daughter, comming down to wash her selfe at the River *Nylus* was not accidentall, but directed by an admirable Providence of God, to save *Moses*, that he might be instructed in all the Sciences of the Egyptians, to be more able to discharge the great and honourable charge the Lord had appointed him unto, viz, to be the deliverer of his elected people of Israel, that groaned under the cruell bondage of the Egyptians. 4. The favourable opportunity for *Saul*, of the losse of the Asses of *Kish* his father came not accidentally, but by a speciall Providence of God, that *Saul* might be privately anointed King of Israel, according to the will and pleasure of the Lord; neither did those signes that the Prophet *Samuel* told him he should meet withall upon the way, as he returned homeward, happen casually, but by the speciall Providence of God; that the words he had spoken by his Prophet concerning the election of *Saul* to the Crowne of Israel might be confirmed. 5. The gracious opportunity that *Hushai* tooke by the fore-lock, to overthrow the wise Counsell of *Ahithophel*, came not accidentally but by an admirable Providence of God, that *Ahithophel* might for his former impious Counsell concerning King *David*s concubines, runne head-long to confusion, notwithstanding his worldly wisdom, and that *Abšalom* should receive the just reward of his perfidious and abhorred rebellion against so loving a Father. 6. The blessed opportunity that *Hezekiah* King of Judah tooke upon the blasphemies of *Rabshakeh* against God and the Temple of Jerusalem, to goe up into the House of the Lord, and there rehearsed all the words of *Rabshakeh*, and

rent

rent his clothes and humbled himselfe greatly, was the cause that the Lord hearkened to his prayer, and sent one of his Angels into the Camp of the Assyrians, and smote one hundred and fourescore thousand of his men; and caused *Sennacherib* to returne the same way he came.

7. The gracious opportunity that *Nehemiah* tooke upon the King *Artaxerxes* notice of his dejected countenance for his extraordinary humiliation, because of the desolation of Jerusalem, was the cause that he obtained a Commission from the King to erect again the Temple of Jerusalem; and to restore there the true worship of God; and to deliver from Captivity many thousands of the Jewes.

8. The blessed opportunity that Queene *Esther* took by the fore-lock to petition to the King *Ahasuerus* when he was invited to her banquet, for the preservation of herself and of her people, was the cause of one of the greatest blessings that ever happened to the Church of the Jewes; for it was the cause of the preservation of all the Nation of the Jewes, and of the House and Family of King *David*; from which our blessed Saviour according to the flesh was to descend; and therefore an incomparable blessing. By these and the former Instances we may see, that the observations or omissions of all Spirituall, Civill, and Military opportunities depend upon the speciall Providence of God; and that they are guided and directed by it to that end, that God in his wisdom knowes to be most convenient to conduce to the greater advancement of his glory, and the good of his Church. And that we are to adresse our humble supplications to him alone; if we intend for the future to prevent the slips of such opportunities as he shall be pleased to afford unto us againe, or be able to embrace them as so many gracious mercies of his favour to us in Christ. And that we are also to humble

*The third Secondary Cause, is,*

our selves before our gracious God, for having hitherto so carelessly omitted ten speciall opportunities, that might greatly have conduced to obtaine a blessed peace; and to procure a happy Period to this Unnaturall Warre, if he had been pleased to have given us the grace to have embraced them; by which omission of ours; and by as many more faire opportunities omitted by the other party, by the like Providence of his, we may be perswaded upon a sure ground; since it is his pleasure to poise in the balance of his divine Justice the events of this Unnaturall Warre so equally, that our Humiliation must be greater and more sincere, before we can be esteemed fit for to see a gracious deliverance, and a blessed end of these publike miseries. I should now in this place to illustrate this point relate these twenty opportunities or advantages omitted on both sides; but I desire to be excused, since they are already but too evident to ingenious spirits; and therefore will leave them to be exposed to the publike view in the next succeeding age by some that may then relate them truly and unpartially without feare to offend any of the Parties: And will conclude this point with this Christian admonition to the true Children of God; that they are all obliged in the generall, and every one in their particular to pray day and night unto the Lord, that he will be pleased to indue his sacred Majesty, the honourable Houses of Parliament, the Generals of their Armies, their Magistrates, and all their subordinate Officers with such supernaturall Graces, Wisedome, and fore-sight, that they may imbrace cheerefully all such opportunities and advantages that he shall be pleased to offer unto them, to obtaine a blessed Peace with Truth; and to give a happy Period to these Civill distractions, jealousies, and contentions that will by degrees if God in his Mercy, and they

they in their care and Wisedome prevent it not, reduce this Kingdome to an incurable consumption: for all advantages and opportunities in warre, except they aime and tend to that blessed end of peace above-said, are commonly fatall to such as require it not, when they have an advantage to doe it; for so it fell out with the Samnites and with *Hannibal*, as it doth appeare by the two first instances quoted in this Chap. for it is too late to entertaine Treaties of Peace, when a Kingdome is so extenuated of meanes or abilities, that it can no longer contribute to the charges of warre; because such a peace can neither be profitable or honourable to any of the parties; for Necessity hath no law, and necessity will constraine men to hard conditions; There is more honour and wisedome to give a Peace then to accept of it. This was the \* Maxime of *Henry* the fourth both with his owne subjects, and with the House of Austria, whereby he obtained great honour, and restored a desolated Kingdome into a flourishing estate; over-rigorous conditions to one of the parties makes a peace of no continuance; It fell out so with *Charles* the fifth Emperour of Germany by the rigorous peace he inforced upon *Francis* the first King of France, because of the advantage he had, the said King being then his prisoner, but it proved fatall unto him, for after he had consumed in warre thirty millions of gold; and spilt much Christian blood, he wonne not a foot of ground in France for all his labour and charges. God grant we may rather give an honourable Peace, so it be with the continuance of his Truth and his Gospell, then to accept of a Peace of no continuance with seeming advantages, &c.

\* See *Pierre Mar.* in King *Henry* the fourth his life.

**The fourth Secondary Cause, is,**  
*Our Contentions and Divisions.*

**A** *Pelles* the famous Athenian Painter was not more excellent in his Art then in wit and ingenuity; for to cast the beholders of his works into a greater admiration, he used to place next to the Picture of his beautifull *Venus*, when he did expose her to the view of the Athenians, the picture of an old deformed and wrinkle faced woman, that by her swarty complexion, grim favour, and ill shape, the excellent Symetry, lineaments, and rare feature of his *Venus* might seeme the more wonderfull. Even so it will not be impertinent for me to set forth the deformity of Contention, and the dangerous effects of this infernall fury, before I describe the perfection of the Angelicall beauty of Concord and Unity, that she may bee more cherished and admired, and the other more abhorred in these times of civill divisions. Contention proceeds from ambition, pride, and envie; as we may daily see by experience, that contentious persons are generally tainted with these vices, that come from fulnesse of bread, ease, and a long and continued Peace. Now contentions produce divisions, and divisions breed factions, and factions an intestine warre; and all these an Antipathie of affections which never was greater in any Kingdome then it is in this at this present time; for the father is divided against his sonne, and the sonne against the father, and the husband against the wife, and the wife against her husband, one brother against his brother, and one servant against his fellow servant. So that there is not a City, Borough, Towne,

Towne, Village, Hamlet, House or Family at this present in this Kingdome, but is infected with this contagious disease or venome of Contention. And this is not happened casually nor accidentally, but by the speciall Providence of God for our correction and humiliation; if we returne unto the Lord unfainedly; but for our utter destruction if we remaine and continue in our impenitencie and hardnesse of heart. But some may say, From whence doth proceed this Epidemicall disease, or this general division? we that are but wormes cannot dive into the Counsels of God, yet we may by his permission aime at the secondary causes of these our Civill divisions, and antipathie of affections, which I conceive to be these: The long peace that we have enjoyed in the time of Queene *Elizabeth*, King *James*, and for 16. yeares together under our Sovereigne King *Charles* his raigne, hath increased this Kingdome in wealth, and inured us to ease, idlenesse, vanitie, and licentiousnesse; riches hath bred in some of us ambition, pride, envie, and self-conceitednesse, the very incendiaries of contentions and divisions; And ease and idlenesse have begotten in us lascivious desires, stubbornnesse and obstinacie to doe and beleieve what seemeth good in our own eyes; and so by degrees we have forgotten our Maker, and like stubborne horses have kicked at, and rebelled against our gracious God; I meane, that we are growne desperately sinfull, and have despised his Ordinances, erected a will-worship, and gone a whoring after new Innovations; And hereupon the ambition, pride, covetousnesse, and profanenesse of the Prelacie, seconded with the Loanes, Conduct, and Ship-money; and the apparent approaches and inclinations to Popery, by the bowing, crouching, and kneeling at Altars & Railes, have made us groane for a Reformation in Civill and Ecclesi-



asticall miscarriages. The which to oppose the Prelacie and the Jesuiticall faction under colour to increase his Majesties Prerogative, have withdrawne his love and his person from his most faithfull Parliament, perswaded him to forsake his Royall Seat, to goe to York, to raise an Army under colour of a Guard for his Person, to annihilate the Priviledges of Parliament, the Lawes of the Land, and the Liberties of the Subjects, and so formed the first partie in the North; whereupon the honourable Houses were of necessity inforced to gather forces, not to oppose his sacred Majestie, but those that under his name, endeavour as much as they can to undoe the whole Kingdome. And this is the originall secondary cause of our state divisions, from whence arose that unparallelled generall division and Antipathie of affections, afore spoken of; But these state divisions are not them that I purpose to speak of, but only of those that raige and are fomented in the Religious partie, and in all members of it of what degree soever; And this proceeds specially from diversity of opinions in matter of Religion, as I have said already in another place; which is a greater signe that the wrath of God is greatly inflamed against us; for it is against the course of nature, against the Lawes of Nations, and against the Principles of Religion: That those that protest to fight for the true reformed Religion, The Priviledges of Parliament, The Lawes of the land, And the Libertie of the Subjects, should endeavour, as much as it is possible for them, to ruinate all these things at a blow by their daily contentions, grounded many times upon punctilloes of vanity, which they term honour. But it is a vain and a carnall one, and not a reall or Spirituall; for the true and spirituall Honour is to be lowly and humble in our own eyes; for the more we are such, the more

more honourable we are before God and religious men. Moreover, every time we contend and hinder the Cause by our contentions, every time we breake our vows, and the solemne Covenant we have made lately before our God. But to restraîne or appease, if it be possible, these generall Contentions, I will prove by Instances what danger there is to foment them; first, between particulars and families. Secondly, between Common-weales; and lastly, between Kingdomes and Empires. 1. The envie and contention that Satan fomented betweene *Cain* and *Abel*, and between *Romulus* and *Remus*, was the cause the two elder brethren murthered their two younger brethren. 2. The envie, murmures, and contentions fomented by Satan in the hearts of the sonnes of *Laban* was the cause that *Iacob* departed from *Laban*, and returned discontented to Canaan with all his substance. 3. The spirit of division and contention that Satan infused by the permission of God betweene *Abimelech* and the men of *Shechem*, because of the murder of the threescore and ten sons of *Zerubbabel*, was the cause of *Abimelechs* shamefull end, and of the utter destruction of the men of *Shechem*. 4. The contentions that were fomented in Carthage between *Amilcar* and *Hano*, and their families, was the cause of the desolation and ruine of their Common-weales. 5. The contentions that grew from a triviall occasion, and fomented by the envie and ambition that raigned in *Marinus* and *Sylla*, filled the City of Rome and all Italy with murders and blood. 6. The contentions fomented between *Pompeius* and *Caesar* by their ambition and pride, inflamed the fire of a cruell Civill warre in *Europa*, *Asia* and *Affrica*. 7. The contentions increased by favourites and factious Courtiers, between *Augustus Caesar* and *Marcus Antonius* divided the

a Gen. 4. 8.  
b *Livius*, de-  
cad. 1. lib. 1.

c Gen. 31. 1.

d *Judg.* 9. 24.

e *Titus Livius*,  
dec. 3. lib. 3.

f See *Plutarch*  
in their lives.

g See *Plutarch*  
in their lives  
and

h *Caesar* in his  
commentaries.  
h *Appian* in  
the Civill wars  
of the Romans

<sup>i</sup> See the Turkish History.

<sup>k</sup> See *Steidan* and the French Hist.

<sup>l</sup> See *Du Halicau* in the French History

<sup>m</sup> See *Stowes* and *Speeds* Chron.

<sup>n</sup> See the Civil Wars of France.

world into two parties, and filled the same with miseries and desolations. 8. The contentions and divisions that were fomented between the <sup>i</sup> Emperours of Constantinople and their adjacent neighbours the Christian Princes, was the cause of the losse of the East parts of the world, and that the two Empires of Trebifonde, and of Constantinople were reduced to the eternall dishonour of all Christendome, under the insulting yoke of the Barbarous Turkes. 9. The contentions fomented between the House of Austria and the Houses of Valois and <sup>k</sup> Bourbon, have been and are still the cause of great effusion of Christian blood; and for no other cause, but for the Precedencie and an ambitious desire of Superiority. 10. The ambitious contentions of the Houses of <sup>l</sup> Orleans and of Bourgundy were the cause of the murder of two Dukes, and of the death of many thousand men. 11. The contentions fomented between the Houses of <sup>m</sup> Lancaster and York were the cause of the death of the greater part of the English Nobility, and of the desolation of many Counties of this Kingdome. 12. The contention fomented in France by the Spanish faction, between the Royalist and the Catholike <sup>n</sup> League, and of late yeares in *Germany*, have been the cause of the death of divers millions of Christians, whose lives might have been better employed to destroy the enemies of Christendome. But because the emulations, contentions, and the Antipathy of affections between Commanders in Chiefe, are very dangerous, I will shew here by instances, that other Nations have to their cost, as well as we, found that it is perillous and destructive to a state, to employ two Commanders in Chiefe in one and the same designe or Service, if there be an Antipathy of affections between them. 1. The emulation and contention that was naturally

## Our Contentions and Divisions.

41

turally between <sup>o</sup> *Appius Claudius* and *Lucius Volturnius*,  
 Generals of the Romanes, had like to have overthrowne  
 their Common-weale, if it had not been suddenly preven-  
 ted by the Senate. 2. The emulation and contention  
 that grew between *Fabius Maximus* Generall, and <sup>p</sup> *Muni-*  
*tius* the Master of his Horſe had beene fatall to the Ro-  
 manes, if *Fabius* for the good and love of his Coun-  
 trey had not with admirable humility and meekneſſe en-  
 dured the affronts of *Munitius*, and relieved him in his  
 eminent danger rather then let him periſh to vindicate  
 himſelfe. 3. The emulation and contention that was fo-  
 mented by ſome factious men betweene the two French  
 Generals ſent into Italy by *Lewis* the twelfth, the Lord  
<sup>q</sup> *Aubigni* and the Lord *Trivulce*, had been the cauſe of  
 the loſſe of all Lombardia; for what the one built with  
 one hand, the other flung downe with another; If that  
 wiſe King hearing of it had not preſently ſent them as far  
 diſtant one from another as Picardy is diſtant from Lom-  
 bardia. The Antipathie of affections, and the contentions  
 that had been fomented formerly between the Admirall  
*de Villars*, and the Duke of *Boullion*, when he firſt ſided  
 with the League and the other with the Royaliſts; But  
 being at that time all reconciled and united under the Ser-  
 vice of *Henry* the fourth King of France; They were with  
 equall Authority and Power ſent by the King to beſiege  
 Dourlance, and to over-runne and waſte the Countie of  
 Artois the Spaniards dominion, but meeting a ſtrong  
 Army of the enemies, they came to a fight, wherein the  
 Admirall furioſly and valiantly ingaged himſelf ſo deep  
 with a Regiment of horſe in the miſt of the Battalia of  
 the enemies, hoping it ſeemes to be as well ſeconded by  
 the Duke, that he was ſlaine and the greater part of this  
 Regiment. His death and want of reliefe being imputed

<sup>o</sup> See *Tir. Liv.*  
*dec. l. lib. 10.*

<sup>p</sup> *Plutarch* in  
*Fabius Maxi-*  
*mum* his life.

<sup>q</sup> See *Des Serres*  
*Inventory* in  
 the year 1500.

<sup>r</sup> See the Hi-  
 ſtory of France  
 in the time of  
*Henry* the  
 fourth.

to proceed from the sparkes of the fire of the former division of affections, that were not utterly quenched in the brest of the Duke. And so for a private vindication a great part of the French Army was routed, and the siege of Dourlance retarded. Many other Instances might be produced to prove how dangerous it is for a State to employ Commanders in Chiefe in one Service, that have had formerly, or may yet have secretly, some Antipathie of affections; so much predominant are the passions of men over their naturall reason, except they be curbed and restrained by a great measure of supernaturall Grace. Now having sufficiently described some part of the deformity, and of the dangerous effects of this fury of contention and division. I come to shew the sweet Harmony and the excellent fruits of Unity and Concord. The whole frame of nature without Concord and Unity would suddenly be changed into a *Chaos* of confusion, if the powerfull hand of the Almighty did permit contention to raigne between any of the elements; for we see what strange combustions happen in the aire for a small distemper that befalls sometimes between the Meteors. Concord and Unity is the humane saviour and preserver of Kingdomes and Common-weales; *A Kingdome divided against it selfe cannot subsist*, saith our Saviour. And how much lesse shall a weaker party subsist, if it be divided by contentions and Antipathies of affections, as ours is. It was an ingenious Metaphor used by a Scythian King, to induce his sonnes to Unity, To command a servant of his to bring before him a bundle of Arrowes knit together, and to charge his sonnes one after another to endeavour to breake the same, but they were not able, whereupon he bad them to take them one by one, and they brake them all easily. Even so said he to them, If  
you

*†* *Math. 12. 25.*

*†* See *Herodotus*  
his *History.*

you remaine constantly united one with another, it will be impossible for the neighbour Nations to subdue or overcome you; but if you let divisions and contentions be fomented among you, you will become the prey of your meanest enemies. And for the greater confirmation of the point, I will endeavour to prove it by Instances both ancient and moderne. 1. As long as the Ancient Greeks continued in unitie one with another, it was impossible for <sup>u</sup> *Philip* the first King of Macedonia to reduce them into servitude, But as soon as they by the covetousnesse of some of their Oratours were divided into factions, it was an easie thing for him and *Alexander* the great his sonne to deprive them of their liberty. 2. As long as the Romane Senatours were linked in unity one with another, the Romane liberty was preserved, and their Common-weale flourished and commanded the greater part of the world; but as soon as they were divided into factions, some for <sup>x</sup> *Pompeius*, other for *Caesar*, other for *Crassus*, and other for *Lepidus*; *Caesar* in a short time deprived them of their liberty. 3. As long as the ancient <sup>y</sup> *Gaules* and *Britanes* were united together, they flourished and sacked the Citie of Rome; But when they were divided into factions by the Romane agents, they were in a short time subdued by the Romanes. 4. The Unitie and Concord that was among the <sup>z</sup> Commanders in Chiefe of the Protestant Party in the Civill warres of France was the only meanes after Gods favour, of their subsistence; for one cannot otherwise chuse that reads that History but admire the wisdome and meeknesse of the Admirall of Chatillon, and the great industry he used to accord with the incompatible dispositions and naturall inclinations of some that were violent and fiery in all their designs and enterprises, as was the Prince of Conde

<sup>u</sup> See *Demo-*  
*sthenes* his life.

<sup>x</sup> See *Pompey* :  
his life.

<sup>y</sup> See *Caesars*  
Commentaries

<sup>z</sup> See the Civill  
Wars of France  
and *La Neüe*  
his Politicke  
and Military  
Discourses.

b Titus Livius,  
dec. 1. lib. 10.

c See Plutarch  
in their lives,

d See Stowes  
Chron.

See Speeds  
Chron.

Conde and *Monsieur Dandelot* and others; yet with his humility and meeknesse he did quench all contentions that did arise from this Antipathy of dispositions; and kept alwayes their will and affections constantly united to the Generall Cause. 4. The unity and concord that was between *Fabius Maximus* & *P.<sup>b</sup> Decius* two great Generals, and *Scipio* and *Lellius* two other great Commanders, was wonderfully profitable to the Romane Common-weale; and that of *Phocion* and of *Aristides* to the Athenians Common-weale. 5. The unity of *Themistocles* and *Aristides* (that were otherwise mortall enemies in their private affaires) was extremely profitable to all the Greeks in the Councell of warre, that was called by *Euripidias* their Generall before the battell of *Salamine*, for their unity in opinion was the cause to obtaine that famous victory, and of the preservation of all the Greeks. 6. As long as the Duke of *Sommerfet* and the Lord Admirall his brother, in the time of *Edward* the sixth King of *England*, were united and linked in love and affections one with the other, they preserved their credit and honours at Court against all their opposites; But as soon as they came to be disunited, and that by the instigations of their Ladies, private discontents and contentions were foemen-  
ted, the Lord Admirall was presently arraigned, by the connivance and the want of the assistance and support of the Lord Protector his brother, and he himselfe shortly after by the potency of his adversaries brought to the same miserable end. To conclude this point, all the well affected Christians are obliged to pray daily to our gracious God; that he will be pleased to indue abundantly the honourable Houses, our Commanders in Chiefe, the Assembly of Divines, the Civill Magistrates, the *Militia*, the Committees in the City and in all the well-affected Counties,



*The unknowne Method of our Warre.*

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Counties, the Citizens and common people with this speciall grace of Unity and Concord, and with an unanimous spirit and resolution, to maintaine his Truth, his sacred Majesties just Prerogative, the Priviledges of Parliament, the Lawes of the Land, and the Liberties of the Subject, according to our last Covenant.

*The fifth Secondary Cause, is,  
The unknowne Method of our Warre.*

OF all the Judgements of God that are familiar to men, the Pestilence, the Famine, and the Sword are reputed to be the greatest; And of these three, Warre is esteemed the most dreadfull; And of all Warres, the Civill is conceived to be the most destructive. And therefore it is no wonder, (when the Lord sent his Prophet Gad, to King David, saying, *Thus saith the Lord, Choose thee Either three yeeres famine, or three monthes to be destroyed before thy foes (while that the sword of thine enemies overtaketh thee) or else three dayes the sword of the Lord, even the Pestilence, &c.*) if that good King did rather chuse to fall into the hand of the Lord (for very great are his mercies) then into the hands of cruell men. Neither doe we finde in any ancient or moderne Histories, that any Nation or Kingdome hath been utterly destroyed by the Pestilence, or the famine; for these two Judgements proceed more immediately from the hand of God that is mercifull, and leave alwayes a remnant, as an evidence to men of his incomprehensible compassions and mercies. But Warre seemes more to proceed from men (yet there is not any warre that hath any beginning, continuance or end, with-

21 Chron. 21.  
12, 13.

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out the speciall will and pleasure of God) that are of a more cruell disposition then Tygers, when the Lord hath cast the bridell of permission over their neckes. And therefore it is by warre that so many Nations, Kingdomes and Common-weales have been utterly destroyed and consumed, and above all by an intestine and Civill warre; for a Nation being weakned by her own hands, it breeds an opportunity for forraigne Princes to fall upon it, and subvert and conquer the same. But forraigne warres are often profitable to Kingdomes or Common-weales, so they be managed without the limits of those Kingdomes or Common-weales; Carthage flourished as long as <sup>b</sup> *Hannibal* wasted Italy. But when *Scipio* came with a great Army to their gates, misery and destruction issued upon it; <sup>c</sup> *England* flourished when war was maintained in France, but when the *English* were driven home, it was wasted and desolated by Civill commotions, and an intestine warre; And therefore it is a sound and a sure Maxime or Reason of State to entertaine waire abroad, that a Kingdome may be freed from it at home; And this Maxime was carefully observed by the Romanes for a long time, but as soon as they neglected the same, they fell into civill contentions and into intestine warres. As long as the French Nation entertained warres in Italy to recover the right they had in the Kingdome of Naples and in the Duchy of Milan, France did prosper and flourish; but as soon as that fatall Peace was concluded between <sup>d</sup> *Henry* the second King of France, and *Philip* King of Spaine by the procurement of the Constable of France (that aimed more at his own ends, then to advance the honour of his King and the good of his native Countre.) And that Savoy, Piedmont, and the rest of the dominions that the French held in Italy were made over to the Duke

<sup>b</sup> See *Hannibal* in his life.

<sup>c</sup> See the Chronicle of *England*.

<sup>d</sup> See the History of France.

Duke of Savoy as an inconsiderate dowry of King *Henries* daughter that he tooke to wife, then issued presently after the destructive Civill warres of France, that continued three and thirty yeares, and consumed above eight hundred thousand men of the French Nation, and brought that Kingdome to the very brim of destruction. But when it had pleased God by an unexpected mercy, and by the wisdom, valour and clemencie of \* *Henry* the fourth to reunite the alienated affections of that populous nation; and to keepe or observe the above-said Maxime, and to drive this intestine warre into Artois and Flanders, and to fire the dominions of the Incendiarie of the French Civill warres, then began that Kingdome to flourish again, for this diversion procured an honourable peace of ten yeares for the French, in the which that politick King to entertaine the foresaid Maxime sent most of the licentious and contentious spirits of his Kingdome unto Hungary and into the low Countries, and by these meanes restored that desolated Kingdome into a most flourishing estate. And his Counsellours of State that had the managing of the Military and Politick affaires of the Kingdome after his death, during the Minority of *Lewis* the 13. his son, perceiving that for want of forraigne employment the French Nobility began to foment Civill Comotions in the Kingdome aided by the Spanish faction, they were constrained to embrace again this ancient Maxime, which they have constantly observed to this day, and have by it maintained the honour of their King, and much increased their Dominions; Even so out of this principle or Reason of State did *Queene Elizabeth* undertake the protection of the Low Countries, that the English Nobility might have employment abroad, and exercise themselves in Military exploits, that she might have alwayes

ready

\* See *Matthew*  
in *Henry* the  
fourth's life.

\* See *Queen*  
*Elizabeth's* life.

ready some experienced Commanders and Officers of Capacity to leade an Army, if her enemies attempted any invasion upon her dominions; and this her wife and politick course succeeded most happily, for she maintained thereby her Kingdome in peace and in a prosperous condition, suppressed the rebellions in *Ireland*, aided the French with her Treasures, and with experienced Commanders, Officers, and Souldiers, curbed the insolencie of the Spaniard by Sea, and made the naturall colour of that element to be often changed into Crimson, by the undaunted valour and the great experience of her Commanders, Officers, and Mariners in Sea-fights: And by her warlike expeditions to Cales and the West India increased her Ships and Navies, and all manner of Trade and commerce, and left at her death *England* and *Ireland* in a prosperous peace and condition. By these Instances and many more that might be produced to the same end, it is apparent that forraigne warres are often times profitable in these foure cases, so they be managed out of the limits of a Kingdome or Common-weale. 1. It purgeth them of licentious men. 2. It frees them of Civill commotions, and intestine warres. 3. It is a Nurcery for Commanders and experienced Officers. 4. It increaseth commerce and trading, and doth rather enrich a Kingdome then waste the same. 1. The Romanes never inrolled any souldiers for their forraign warres out of their inhabitants or Citizens before all the licentious and contentious men that are apt to breed Civill commotions had been <sup>f</sup>inrolled; and when they had subdued a Kingdome or Province, they erected Colonies in it, where they sent all the most licentious men of their City, and their old souldiers, to whom they appointed so much land as they might live with all. 2. It frees a Kingdome from

f See Titu Livius in his Decades.

from Civill commotions, for if licentious and needy people find but some discontented Nobles to side withall, they will presently foment a party, and kindle the fire of a Civill warre; but as the only way to quench a fire is to take from it the combustible matter that increaseth the same; even so to prevent Civill distractions, we are to purge the City and Kingdome of licentious and decayed men, and to send them away into forraigne warres.

3. Few or none are ignorant that the Germane and the Low Countrie warres have beene the Nurcery of the greater part of the experienced English, French, and Scotch Commanders and Officers that are now in these dayes: It is true that of these three Nations, the number of the English is the smallest, because that in the peaceable Raigne of King *James* Commanders and Officers of experience in warre were not regarded, yet those that out of a naturall inclination to Armes, went thither to be trained up, are not inferiour to any, but the number of them is so small, that they are now constrained to employ licentious Germanes for principall officers; but *Germany*, *Sweden*, and *England* it selfe is beholden to the Scots for Commanders and Officers of warre; And for the French the Maxime of *Henry* the fourth afore related hath much increased the Capacity of the French Nobility, and of their foot souldiers in martiall exploits, so that for seiges, or battels, they are not inferiour to any. And therefore forraigne warres are the Nurcery of experienced Commanders and Officers of warre. 4. For the increase of Trade and Commerce, the forraigne warre that the French and the Hollanders have maintained these many yeares against the House of Austria hath much increased their trade and commerce, and are now growne more opulent in wealth then all other Nations in Chri-

*The fifth Secondary Cause, is,*

stendome. This may seeme a paradox to some, yet it is most certain, for although the French are extraordinarily burdened with taxes, yet because the Countrey men are freed from plundering and pillaging, and their cattell and corne secured, and trades men set at worke, and the commerce of all manner of Commodities in request, to furnish the great Armies they entertaine upon the enemies frontiers, the money of their contributions remaineth in the Kingdome; & as it goes out of one hand for taxes and contributions, so it comes in on the other for the great utterance they have of all their Commodities. But alas it is cleane contrary in this Civill and Unnaturall Warre of ours; for the trading and commerce is utterly decaid in the City, and in all the Boroughs and Market Townes of the Kingdome, most of the Countrey people are plundered of their moneys, goods and cattell, the Gentlemen have their grounds cast up upon their hands, although they pay all charges, and abate halfe their rent, and no redresse to be had; and the Sequestrations of the one side or the other bring them to penury, and disable them be they never so willing to contribute any longer to this warre; by which meanes this Kingdome is likely to fall into an incurable consumption, because of three pernicious qualities (besides the miseries above-said) that pertaine to her alone, and not to other Civill warres. 1. It is of a consuming nature. 2. It is accompanied with an unparalleled infidelity. 3. It is of an unknowne Method.

I. For her consuming nature, it may justly be compared to the Hectick Feaver, that consumes not onely the flesh of all the members of the body, but also by degrees, the vitall spirits, the radicall humours, and the very marrow in the bones of her patients, untill she hath brought them to their grave, more like an Anatomy then a Corps.

Or

Or like unto a fire kindled in a house seated in one of the corners of a long street, the flames of which fire being driven by a violent wind along that row of houses, doth at last consume the whole street, for want of pulling down speedily three or foure houses, next to that house that was first of all set on fire, to stop the flames of it to proceed any further. Even so the flames of the fire of this unnaturall warre that brake forth in the North, was driven by the violent winds of jealousie and discontent into the North West, and then to the South West, and at last to the furthest part of the West, and so by degrees hath consumed already three parts of the Kingdome, and left in the other part but a small degree of vitall spirits, for want of pulling down three or foure houses to stop the flame of it from going any further. I meane, for want of such Counsell as was given to *Charles* the seventh King of France by his wife Counsellours, that he should give over (to quench the fire of the Civill contentions fomented between the Houses of Orleance and Burgundy, that had almost consumed his Kingdome) into the hands of Justice, at the request of *Philip* Duke of Burgundy, some of his Favourites that had their hands in the murder of his father, to which Counsell he condescended unto, although this murder had been committed with his assent, whereby such a firme reconciliation was procured between these two Houses, that it fell out to be the secondary Cause of the restoring of that desolated Kingdome into its former flourishing Estate. Or for want (after the Noble Ambassage, and the humble Petitions of the Honourable Houses had been rejected) to have sent speedily a thousand horse in the North, untill a strong Army had been sent to stop the flames of this fire to goe beyond the River of Trent. But by our accustomed delays, and the small forces that were sent.

g See the History of France



*The fifth Secondary Cause, is,*

sent to *Wetter*, the fire of this Unnaturall Warre hath spread it selfe, as it isto be seen at this present day, and is like to spread further and to consume the rest, if God in his Mercy prevent it not; and induce the Honourable Houses to change the Method of this lingring and destructive Warre.

II. For the unparaelled infidelity of some of the Agents of one of the parties, all the Civill warres of the ancient Greeks and Romanes, or of the moderne intestine warres of the French and the Germane Nation, cannot produce so much infidelity and apostacy as may be collected out of these three yeares warre. For where they sided at the first, they remained constant to the last in that party, and never deserted the same, untill an Accommodation was procured. Nay, divers of them have sealed their constancie with their death, rather then to accept of their liberty upon condition to serve against their party. But divers of ours that make show to fight for Religion more then for pay, betray the trust reposed in them, and doe us more milchiefe then any of the contrary party. And it is no wonder, for Christian Runagadoes are more cruell to Christians then the naturall Turks; and the Protestant Apostates, are greater enemies to the godly then the professed Papists; and the hypocriticall Saints, are more violent against the true Power of Godlinesse, then the Prince of darknesse. The cause of this infidelity may proceed 1. From the toleration of divers religions; for men that are not well grounded in the true Principles of Religion are never cautious of their wayes, and will betray their own fathers for money. 2. From the great Clemencie of the Honourable Houses, for if the perfidious *Synons* of the North had been severely punished, so many *Judas*-*ses* would not have been found in the West to procure that

h See *Cæsars*  
Comment. in  
the warre of  
Africa.

that blow, that we have received there lately. Clemencie is an Heroicall vertue, but infidelitie is incapable of it, because it is so pernicious a seed, that except it be pulled up by the root, it will over-grow the garden of the Common-weale. 3. From the partiall election of our politick and Military Officers, that are for the greater part preferred by favour, and not for their sincerity in Religion, or for their integrity and wisdom in politick or Civill affaires; nor for their valour or experience in Marti-all exploits; but for feare to displease or to please some in Authoritie; and that is the reason why we have so many weak Committees in the City and in our Counties; and so many unexpert Commanders and Officers in our Armies, that dare not look the enemies in the face; nor know not how to leade a Troope of horse to a charge; nor see a Company of foot in a posture of defence; And these are they that out of timidity, inconstancie, and for want of experience in warlike affaires, spinne out this unnatural Warre, by surrendring of places of great concernement, that will prove deare favours unto us. The remedy of this is, to punish severely the *Synners* of these dayes, and to imitate in our elections the method and wisdom of *Charles* the fifth King of France; for it is recorded that he never elected any of his Chiefe Commanders or Officers of warre, or any of his Counsellours of State, Judges or Magistrates, to favour any of his favourites, or at the sute of any of his Peeres; but for their own merits, made known to him, by their former actions in Military, Politick and Civill employments; And by this Method and impartiality in his elections, there never was King more successfull in his Military enterprises; nor more happy in his Politick Resolutions; nor more beloved of his Subjects, because Justice was unpartially administred in his dayes.

H

III. For

See *Du Plat*  
in his Hi-  
story of France

III. For the unknowne Method of this warre, it is different from the Method of the ancient Greeks and Romanes, and from the moderne Method of the most warlike Nations of these dayes, In these particulars, 1. In the true season of warre. 2. In our Scouts. 3. In our marches. 4. In our preparations. 5. In our Discipline. 6. In our rules of warre. 7. In the stratagems of war. 8. In the true Maximes of warre.

1. In the season of our warre.

There hath been from time to time one season more fit and convenient for warre then another, as it may appeare  
 1:1 Chro. 20. 1. *At the time that Kings go out to battell, loab led forth the power of the Army, and wasted the countrey of the children of Ammon, and besieged Rabbah, &c.* But because the seasons doe differ according to the climate of the seat of every Countrey or Nation, I will ground this observation according to the Climate of those that come nearest to ours. In \* Affrica the latter end of February was the ordinary season for Armies to take the field. In Italy in the midst of March, and in France in the beginning of April; so that our most convenient season should be to take the field at the furthest in the midst of April; and to withdraw our armies into their garrisons at Holland Tide, or at the latter end of October. But if we made use of Tents (as we should indeed for the greater expedition of this warre) then we might conveniently keepe the field, untill the latter end of November. But as the watermen that row against tide make lesse speed, and have far more labour to goe to their Journies end, then those that take the opportunity of the Tyde: Even so to spinne out this Warre, and to increase the labours of it, and to waste our men and money, we ordinarily imploy the greater part of the Winter time in actions of warre, and suffer the Summer

\* See Caesar in his Commentaries.

mer to passe away in recruiting our Armies, or in our preparations of warre, whereas Winter is the most convenient time to raise and inrole Forces, and Reserves, to recruit those Forces; and to get ready all manner of provisions and necessary implements for warre; And this is a great cause of the spinning out of the publike miseries.

2. In our Scouts.

One of the greatest Secondary causes of the spinning out of this warre is our want of faithfull and diligent Scouts; The City of London should never be without sixteen young, active, and faithfull Scouts, that it might have every other day true intelligence from all the parts of the Kingdome, and every day from our Armies; for it would be the best spent mony of any, and that would soon come in again twenty for one; besides, it would prevent many false rumours, that are daily spread in the City, greatly prejudiciall to the City and State. Moreover, for want of faithfull Scouts, the City may very well be surpris'd or taken unprovided of many necessities for a defensive posture, as many other have been for want of them; and divers others preserved by the speedy activity of their Scouts, as I might prove by instances, if I did not feare to make this Treatise greater then I purpose to doe. And for our Armies, faithfull and active Scouts would be the only preservation of them, and the way to prevent for the time to come the slips of such Military opportunities that they have lost heretofore; but these Scouts are to be experienced souldiers, and very swift horsemen, and not fillie countrey men, or unexpert souldiers, but such as are acquainted with all the stratagems of warre, and that have the capacity to judge by the march of the enemies their project or intentions. <sup>m</sup> *Asdrubal* Generall of the Carthaginians was defeated and all his Army for want of di-

<sup>m</sup> See Tit. L. l. 8.  
dec. 3. lib. 8.

n See Philip  
the Commu-  
nes,

o See Plutarch  
in Marcellus  
his life,

p See Titus Li-  
vius, 3. dec. ii. 8.

q See Marcus  
Crassus life in  
Plutarch,

ligent Scouts, for he never was acquainted that *Claudius Nero* and his Army was joyned with his Colleague *Marcus Livius*, untill his Army was routed and himself mortally wounded. 2. ° *Lewis* the eleventh and *Charles Duke* of Burgundy and both their Armies, were extremely terrified and amazed and like to fly away by the false report their Scouts brought to them, that both Armies were advancing, because they judged in a misty morning some high thistles that grew upon a high and long banck in the fields between the two Armies to be so many Regiments of their enemies Lanciers. 3. ° *Marcellus* an active and valiant Generall of the Romanes was slaine and his Colleague mortally wounded and his men defeated by *Hannibal* for want of faithfull Scouts to discover an Ambush that was laid to intrap them. 4. *Tiberius* & *Gracchus* and all his followers were slain by another Ambush of *Hannibals* for want of Scouts to discover the same. 5. And ° *Crassus* a Romane Commander was preserved and all his followers by the diligence of his Scouts. 6. Sir *William Waller* was surpris'd the last yeare at the Vises, and my Lord Generall was insnared this Summer in Cornwall for want of faithfull Scouts, for to acquaint the one in time of the sudden coming of the enemies, and the other of the straites and narrow passages to Foy. The want then of diligent and faithfull Scouts in the City and in our Armies is a Cause of the spinning out of this Unnaturall Warre.

### 3. In our Marches.

The Romane Souldiers did alwayes march when they did intrench themselves in a fortified Camp eight miles a day, and carried upon their backs three dayes provision, their Armes, and a Pallisado for the parapet of their Camp, and when they carryed nothing but their Armes and

r See *Scipio admirato* in the ancient Discipline of the Romanes,

and three dayes provision they marched 16. miles a day; the Germans in Hungaria marched in my time three Germane leagues which is 15. miles, when they had Waggon to carry their Lumber; and the French Armies march ordinarily 5. French Leagues, that is above ten miles a day; and *Claudius Nero* marched with his Army sevenscore miles in six dayes, by which activity and swift March he defeated *Hannibals* brother and all his Army; And *Cæsars* Marches were so swift, that he and his Army passed the Craggie mountaines of the Alpes, before the Romane Senate could have intelligence by their Scouts, that he was departed out of France. But our Armies require six weekes time to march sixscore miles, which is the overthrow of all Martiall expeditions, and the cause of the spinning out of this Unnaturall Warre; for by these long and tedious Marches the enemies conjoyne their Forces, or recruite their scattered Armies, and so make our designes vanish away to smoake. In a word, speed and activity in all Military attempts is as needfull as valour, to conduce an intestine warre, as ours is, to a blessed Period.

[ See *Plutarch*  
in *Cæsars* life.

4. In our Preparations.

If our Marches are tedious our preparations are yet longer, and yet we omit in them the most necessarie implements of warre, I meane, Tents, Pick-axes, Shovels and Spades, Waggon, Hand-barowes, and Wheele-barowes, Tortues, Mantelets, and Ladders; If the *Militia* of the City of London doth then desire to see a speedy and a blessed end of this unnaturall warre, they are to provide this Winter these necessaries following; for if our Armies were provided with them, they would expedite more warlike attempts in one month then they can now doe in three months, as it shall be proved when I come to speake

*The fifth Secondary Cause, is,*

of Intrenching and sieges. 1. They should always have ready twelve hundred Tents of six yards broad and eight yards long. 2. Foure hundred Waggons, two hundred of them close covered, and two hundred uncovered. 3. Foure hundred Ladders, two hundred of sixteen foot long, and two hundred of twelve foot long. 4. Fourscore light flat botes to crosse Rivers. 5. Foure hundred Barowes, two hundred with Wheelles, and two hundred Hand-barowes. 6. Twenty Tortues and twenty Mantellets that are Engines that goe upon Wheelles, to preserve Souldiers from the Musket-shot, when they make their approaches, and are to be so made that they may suddenly be dismounted and carried in Waggons. 7. Two thousand Pick-axes, two thousand Shovels, two thousand Spades. 8. Eight Sommes of six peny Nailles, foure Sommes of ten peny nailles, and two Sommes of double ten peny nailles. 9. Foure hundred deale boards of twelve foot long, and foure hundred round deale Poles of twelve foot long, and of six Inches thick. 10. And twelve Cannons, twenty foure Colverins, forty eight Drakes ready mounted with all their appurtenances, Balls, Pouder, and Match proportionable. 11. One hundred Ovens of iron plate to bake a Bushell of bread at a time. 12. Forty Bakers, forty Brewers, forty Butchers, twelve young Carpenters with their Toolles, and twelve Commissaries of Victuals, having every one of them six Waggons apiece belonging to themselves to provide the Army with all manner of Provisions: for if this warre continue but one yeere longer, our Armies will be famished, and not able to advance, because the Counties will be so desolated, except there be Commissaries of Victuals appointed to provide the Armie by Waggons out of the Adjacent Counties. But some will say, you perswade us to incredible and

unne-



unnecessary charges, for the greater part of these things we can procure in those Counties thorow which our Armies doe march, or intend to lay siege against any of the enemies Garrisons: I answer, it is a great improvidence for an Army to be without the necessities that belong to it; and we know by experience that before the Countie can be summoned to bring in Ladders, Barowes, Pick-axes, Shovels and Spades, (for that only can be found in the Country) that an Army may be intrenched about a Garrison Towne; and suppose they bring them in sooner, yet are they so worn, broken, and out of repaire, that they are of no service but to spinne out time; I remember when one of our Armies was last yeare to storme or to scale Basing House, that they were constrained to send to London to have them made, and so lost a fortnight of faire weather, and then when the Ladders came, the weather being rainy and cold, they were inforced to raise the siege for want of Tents; Now had they had all these implements with them, they had come off with honour, and taken that house, and not left the worke to be done this yeare, or for the next, as they carry themselves before it: The very charges then, that hath been cast away about that house, would have paid for ten times as many implements as are here specified; besides, the losse of the time which is worth as much more, and the blemish of the reputation of the undertakers, which is more then all the rest. I conclude then, that an Army is not to advance without all these implements, to crosse Rivers, to besiege Townes, to intrench it selfe, to make mines, to erect plat-formes, gabions, and to storme, or assault strong-holds, without loosing halfe a dayes time by staying for materials, to hinder their prosecution in any warlike attempt.

*The fifth Secondary Cause, is,*

## 5. In our Discipline.

Our indulgence in Military Discipline is also a great cause of the spinning out of this warre, for Souldiers doe what they please, their Generals Commands are not regarded at all. For an Officer this Summer against the speciall order of his Commander forsook his Station, and by it indangered the whole Army, and was the cause of the losse of many valiant men. And in the West, many have this Summer forsaken their Station appointed by their Generall, and by their disobedience sold his honour and Reputation; And the last Brigade of the five Regiments that went out of the City, notwithstanding that an Order was expressely published a moneth afore they went out to be ready at an houres warning; yet there went out very few with their colours, but lingered away the time two or three dayes; our runawayes are neither degraded nor punished, and that is the cause they make a custome of it, as they have lately done at Banbury, where three moneths time, and a great summe of money hath been cast away. If any Officer or Souldier among the Romanes did forsake the Station appointed to him by his Generall, it was present death; if Souldiers did not go out of the City with their colours, they were tried by a Councell of warre, if they runned away before the enemies, the tenth man suffered for it, the Officers were degraded, and the rest cashiered. The ten thousand that ran away from the battell at Cannes, notwithstanding the Romane Common-weale had never so much need of men as at that time; yet all the Commanders and Officers were degraded of their Nobility, and cashiered for ever to beare Armes, and the common Souldiers banished for ten yeare into Sicile. And surely if our Military Discipline be not reduced to the Roman austerity, or after the Greeks, that

was

† See *Scipio*  
*Admirato* in  
the Discipline  
of the Romans.

u See *Titus Li-*  
*uius* in divers  
places of his  
3. Decade.

was that all runawayes should stand three market \* dayes in womens apparell upon a stage to be derided at for their cowardize, all will goe to confusion; and this Unnaturall warre will be spinned out, till there be no more oyle in the lamp of this Kingdome to give it life.

\* See Montaignes Essayes, chap. 13, fol. 38.

6. In our Rules of warre.

The order or rules of warre were never so neglected as they are in our dayes. 1. In intrenchments. 2. In fortifying Camps. 3. In scaling. 4. In mining. 5. In storming. 6. In our manner of assaults. Of all which particulars, I shall speake of as briefly as may be.

1. How we are to intrench our selves in a siege.

By the Rules of warre, a Commander in Chiefe that undertakes to besiege any strong hold, if he doth not begirt the same with a strong trench, and incamp his Army in a fortified Camp in a fortnights time, and chance to be routed or constrained to raise his siege, is to be tried by a councill of Warre; This ancient Romane Law hath been lately revived in France, and many have been punished for neglecting of it; And a Commander in Chiefe in Artois had lost his head for it about three yeares since, if some great ones had not obtained his pardon. And our neglect of it hath been a great cause of the spinning out of this warre; for by this onely neglect we have been foiled at Newark, at Basing house both this yeare and the last, and now of late in Cornwall and at Banbury Castle; And had also been foiled at York, if God in his mercy had not prevented the same. All intrenchments are to be lined and directed by an experienced Engineer, that may according to the situation of the hold, and the small or great circumference of it, order the same after a regular or irregular forme, if it be but a Castle or a house, a square or a long square, or a Paragonde forme will serve the turne, so

there be foure or five small Redoubts to flanke the trenches: if it be such another Towne as Newwarke, an Octogone forme will serve, so there be two bridges erected over the river and two small redoubts erected to secure them, that the one side may be presently relieved by the other, if it be a great City the Dyadecagone forme is to be used; and the trenches are to be lined within pistoll-shot from the wals or rampiers; for the neerer the safer: And for the approaches that are of all things the most dangerous, they are to be directed by the Engineers; by whose advice and some Mantelets to preserve the Pioners from the enemies musket-shot, there will be no great losse, so there be Brigades appointed to stand ready to hinder the Sallies out of the enemies. Two good Engineers in a siege may doe more service to the State then a thousand men, by their counsell and directions. And for want of experienced ones, we are daily foiled; there can be no money better employed, nor that will be more beneficiall to the State, then by a good round pay to procure the most ingenious and experienced Engineers that can be obtained.

## 2. Of a fortified Camp.

There is no erecting of fortified Camps, without Tents; and that is the reason why I presse the *Militia* to have a thousand or twelve hundred alwayes ready of that size spoken of, for to expedite sieges, that will be long and tedious without them, and will consume a number of men by diseases; but having Tents, a fortified Camp is to be erected upon a raising ground without Cannon shot of the Towne, if it be no bigger then Newark, one fortified Camp will serve, so it be seated in the midway of the circumference of the Trenches between the two Bridges, that reliefe may be sent to all the trenches speedily; but if it be a great City that hath a river running in the midst of it,

it, then there is to be two fortified Camps, on either side at a just distance on both sides of the river; I mean, that there may be no more distance on the right hand to the river side, then on the left, and from each of the two Camps there are lines of Communication to be made to relieve without danger the trenches or the two Bridges, that are erected on both sides the City. I will therefore set out the proportion of a fortified Camp, to containe twelve hundred Tents of that size abovesaid, that will harbour foure thousand horse and eight thousand foot with conveniencie; if the Army be greater, it is to be increased, if smaller, it is to be diminished proportionably. The forme of this Camp is to be square and of six hundred yards on each side of the square, that makes foure and twenty hundred yards of continent, and is to have foure bulwarks at the foure Corners, to set two pieces of Ordnance in each bulwarke, for to flanke the Dikes of it; that are to be of six yards broad and foure yards deep, the rampier to be of six yards thick in the bottome; and of foure yards thick at top; and three yards high besides the Parapet, that is to be foure foot high and two yards thick. This Camp is to have foure broad gates, one in the midst of each side of the square, and a square market place of two hundred yards one each side of the square, that make eight hundred yards of continent just in the midst of the Camp; then it is to have foure broad streets, that are to be drawne upon a strait line from every gate to the market place of twelve yards broad, in manner of a perfect crosse, and foure great streetes more, drawne out from one corner of the Camp to the other, and every one distant from the rampier ten yards, that the souldiers may without impediment come from all parts to defend the rampier. Now the foure angles that remaine are to containe the

Tents that are to be set up back to back, and on both sides a street of eight yards broad to come in to the Tents, the ends of which are to be close together, that there may be no passage between them. The two Angles toward the South are to be reserved for the lodging of men; and the other toward the North for the horse; The Generals Tent and other Chiefe Officers Tents are to be set up in the foure corners of the streetes next to the market place; that all the officers may the more speedily repaire to him, and the Courts of guard are to be placed in the eight Tents that make the eight corners of the foure Crosse streetes next to the gates. A Camp thus fortified and so ordered having lines of Communication to the trenches of the circumference that begirt the Towne or City, will be able to make good a siege against an Army that should come to raise the same of forty thousand men, as *Caesar* did in \* *Affrica* before *Adrumet*, and *Henry* the fourth did before \* *Amiens* against the Archduke *Mathias*, and the last King of *Sweden* before *Norenberg* against the Duke of *Walstaine*. This fortified Camp may be finished by six thousand foot souldiers in eight dayes, if the Army be provided, as it is abovesaid, so the souldiers have but four pence a day paid them every night above their pay, as a gratuity to encourage them in this work; and a Towne so besieged will be sooner reduced in a moneths time, then it will be in three moneths, if the Army quarter in the adjacent villages, and with more ease and lesse danger of the enemies, or of any diseales to infect the Army, for in such a Camp with Tents and Straw they lie as warme and safer then in a City; and for provisions the two hundred Waggones, and the twelve Commissaries of Victuals above spoken of will furnish the same plentifully, so the horse-men be appointed to cause the adjacent Townes

to.

\* See *Caesars* Commentaries in the Wars of *Affrica*.

x See the siege of *Amiens* in *History of France*.

y See the *Sweden* Souldier.

to bring in Hay, Straw, Oates, and Pease to the Camp.

3. In our scaling.

The designe of the scaling of a hold, or Garrison Towne is to be kept very private, and then it may be done as well by the Garrison of a contrary partie ten or twelve miles distant as by a siege; so they march all night and keep all goers and commers in their Garrison the day before. The fittest time to scale a Towne is one or two houres before day, for then the souldiers of a Garrison are most of all overcome with sleep, and the Ladders are to be set up all at an Instant; the number are to be two hundred at least, placed some six yards asunder, that if one Ladder should be cast downe, it may not cause seven or eight to fall after it, and also for the greater diversion of the enemies, that shall not be able to oppose in so many places, the souldiers are to be very active and speedy, and the foremost are to have Rondaches in the one hand, and swords in the other, and the next Musqueteers, and the last Pikemen, as soon as an hundred are upon the Rampier they are to fall upon the Court of guard that is neere to the next gate, that they may breake it open; some do also carry with them a couple of Petars that are to be made fast to the gates to blow them open, while the other scale the Towne. This way of taking a Castle or Garrison Towne should be used in these dayes for expedition more then it is, because of the small charge, and the little danger there is in it; for all our Garrison Townes, Houses, or Castles have no Casamates that flank the Courtines even with the foot of the Rampiers or wals; the which Casamates were the preservation of Geneva when it was scaled; for the Ordnance in them broke and cast downe all the Ladders, and therefore the scalers here are out of danger of the Ordnance.



## 4. In our Mines.

We keep as little order in our Mines as in all other attempts; Mines are the cheapest way after the scaling, to take a hold or a Garrison Towne, only they cannot be done safely before the hold or the Garrison Town be begirt with trenches, for the Mines are to have their beginning in them; and although foure Mines are sufficient to take a great garrison Towne; yet I conceive it to be a safe Policy to begin eight Mines against a reasonable garrison Towne, and twelve against a greater; To delude the enemies, that if some of them be found out and countermined, some may be left to serve to performe the designe; the mouth of every one of them is to begin in the trench that begirts the hold or Towne, at equall distances, that they may goe round about the Towne, and they are to be made upon a strait line, untill the Mine be brought under the midst of the wall or Rampier, and when it is so, then every Mine is to be made as it was begun, ten yards on the right and ten yards on the left hand, like a perfect T. The Mine is not to be in no place above two yards broad and six foot high, and at every yard it is to be propt with two rowes of the deale poles spoken of, that are to be sawed in two, and the deale boards are to serve for bases below and above, for without boards under and above the props, they will sinke into the ground, and it will cause the earth of the Mine to cave and overthrow the worke; the Mines or foure of them being ready, the very morning that the Commanders intend to storme, there are foure, six, or eight barrel of Powder to be carried into each Mine, (for if they were carried the day before, they might be taken away before the next morning by the enemies,) according as they are fitted with powder, or in case of necessity foure will serve, but the more there is, the greater

greater and the more leuell will the breach be when the Mines are sprung; when these barrells of Powder are set in the Mines at an equall distance one from another, if there be foure barrells, at foure foot distance, if there be six, at three foot distance; then are the Cannoneers to set a traine of Powder between every barrell, and a traine to come from the crosse of the T. down to the foot of the trench; but the Mines are to be stopped at the crosse of the T. with rammed clay, only a hole of foure Inches square is to be left being supported with stones or bricke for the traine of Powder to passe cleare from the very trench to all the parts of the Mines, and when the Commanders have set their reserves in order; as it is described in the next Chapter but one; then is the fire to be set to the Train; that as soone as the powder of the Mines hath done her operation, the reserves may suddenly enter the breaches.

5. In our storming.

All sorts of Drakes, Sacres, demy Colverins or Colverins are of no use for batteries, they serve but to spinne out the warre, and to make Cony-holes in stead of breaches; they are to be Canons, or at the very worst demy-Canons, and they are not to be lesse then six in number, and all planted of a row, upon a sufficient Platforme that is well plankt under foot, and so raised with earth, that the six Canons being pointed may batter within a foot of the foundation of the wall or rampier; for high batteries serve only to spend powder and shot in vaine. And these six Canons being charged and pointed they are to be fired all at one Instance, for such a thundring clap will molter more earth or shake a stone wall more then forty Canon shot will doe; if they be shot by intermission of time, besides, the defendants cannot repaire a breach that

is made after so violent a blow, as they may when it is made by intermission of time. Now before the platformes for the battery be erected, the most experienced Commanders, Officers and Engineers are to view the Rampiers or wals of the Towne, for to take notice of the weakest places of it, and of the most convenient places about the towne to raise the platforme, for if there be neare the towne any rising ground, it will save a great deale of labour and charges if they erect their battery there, howsoever the platforme is not to be erected at the most above a musket shot from the rampier or wall; for if it be but halfe a musket shot it is the more powerfull, and these platformes are to be defended with strong gabions of earth, to prevent that the enemies Canon doe not dismount some of the six Canons upon it, and also to preserve the Canoneers lives that would otherwise be exposed to the Canon shot of the enemies. If it be a City or a great garrison Towne, then it requires two platformes and two batteries with six Canons apiece, the one on the one side of the towne, and the other on the other side; and both these platformes and batteries are to be made, and to begin to play at the breake of the day that shall be appointed for the storme; and so they are to continue without intermission untill they have made two breaches of twenty yards broad apiece; and the dikes to be levelled with the rubbish even with the firme ground; Now if these breaches cannot be done in one day, then are the Commanders to give order that some Companies of Musqueteers be appointed to stand on the two flanks of the breaches all night, one company after another, to fire their Musquets at randome into the breaches, to hinder the defendants to repaire the breaches, or from retrenching of themselves within it; And then the next morning to storme  
again

again without intermission untill the breach be sufficient and the dike levelled as afore-said. And in the meane time the Commanders may set in order their reserves to come to a generall Assault after this manner following.

6. In our manner of Assaults.

There is an erroneous opinion crept in the minde of some men that say we are not to take Townes or Castles by storming & assaults, to avoid the shedding of Christian blood, but we ought rather to take them by famine. But these men are either ignorant of the events of warre; or desire this unnaturall warre should be spinned out, untill the Kingdome were utterly consumed. For it is certaine that long sieges consume more men by diseases ten for one, then are slaine by storming or assaults, as it shall be proved by Instances. 1. <sup>a</sup>Vigentia a great City in Italy was besieged ten yeares by the Romans, (and at that siege was the use of Tents first of all invented, because of the number of Souldiers that perished by diseases, that did proceed from the wet and cold they endured in Winter time) and *Furius Camilius* took the same in a moneth by a Mine and a generall assault. 2. The siege of <sup>a</sup>*Marseilles* under *Francis* the first, and the siege of *Mests* under *Henry* the second Kings of France, consumed above three-score thousand men by diseases; because the Emperour *Charles* the fifth strove to take them by famine. 3. The Protestants in the second Civill warre of France besieged the City of <sup>b</sup>*Poitiers* with an Army of thirty thousand men, and because they did not storme it at their first coming, they lost above six thousand men by diseases, and were inforced to raise the siege. 4. The <sup>c</sup> Earle of Foix Generall for the French in the Kingdome of Naples, having besieged the City of Naples, lost his owne life and the greater part of his Army before it by the Pestilence,

K

because

<sup>a</sup> *Titus Livius,*  
*Decad. 1. lib. 5.*

<sup>a</sup> See the History of France

<sup>b</sup> See the Civill Warres of France.

<sup>c</sup> See *Des Serres* in his Inventory.

d See *Pierre*  
*Matthew*  
in *Henry* the  
fourths life.

because he fell not a storming of it at his first coming. In a word, long sieges consume more men, treasure and time then townes that are taken by assault; There are so many accidents that happen by the long time that a Towne requires for to be taken by famine, that the events of it are very seldome successfull or happy, and there is no towne or Castle but may be taken by storming, as it may be proved by instances. 1. *Henry* the fourth took <sup>d</sup> *Moutmeillan* Castle in eight dayes that had required two yeares siege; for it stood upon a steep Rock, judged of the greater part of his Commanders impregnable, and well provided of Ammunition and provisions; But he having viewed the seat of it himselfe, saw there was another steep rock, within Canon shot of it; whereupon he gave a Regiment of Switzers a Largeesse, to draw up upon that rock six Canons with the strength of their armes; and these being pointed and storming the same furiously, the defendants yeelded upon composition; If the like was done to *Scarborow* Castle, it would be taken in three dayes; for it is nothing to the fore-named in seat and fortifications, and it hath also a hill that commands the same; and likewise *Beaver* Castle, that is also commanded by a hill. 2. The Towne of *Gravilling*, one of the strongest Garrisons in *Flanders* that had required two yeares siege to take it by famine, because it had three double dikes of forty foot broad and twenty foot deep, and all flank'd with bastions made with Casamates, and no probability to come to an assault without Galleries; yet the French did so terrifie the defendants by their furious batteries and assaults, that they were constrained to deliver the same upon composition, before it had been fully besieged three months. 3. Our brethren the Scots might have endured many a wet and cold night before *New-Castle*, and have spinned

spinned out that siege untill the next Spring, if they had not nobly and valiantly stormed the same. If Basing house and Banbury Castle had been stormed with fixe Canons that might have made such breaches as are spoken of before, and had the besiegers given such an assault, so ordered and the men so armed as followed, they had not lost their reputation as they have; nor left that work undone, to spinne out this warre to the next yeare.

When a breach of twenty yards broad is made, and the dike filled up, as aforesaid, even with the firme ground, then are three reserves to march after one another in this manner, but if there be two breaches then six reserves are to be in a readinesse, and every reserve is to consist of fifty nine men, that is for every breach one hundred threescore and seventeen men, and for the two breaches it is three hundred fifty four men. These men are to be chosen men of the most valiant and experienced souldiers of the Army; for raw souldiers are not to have that honour, neither would they stand to so furious a storme; but would turne back and run away, and over-throw the designe; (for among the French the Marshals of France, Earles, and Barons doe not disdaine to be of the first ranke that go up to the breach;) and those of the first ranke are to be of the most eminent in birth and degree; this first ranke are to be all Rondachiers, armed from the head to the knees with armour of prooffe, with broad swords in their right hands to cut the enemies pikes, their Rondachiers in the left, and a Pistoll ready charged at their girdle, and are to be placed a foot asunder, that the next ranke of nineteene Musquetteers may fire their Musquets between that foot light, and these Musquetteers are to be armed with good swords on their side, a buffe coat on their back, and a Pistoll ready charged at their girdle, and a

*e See Montlus  
Commenta-  
ries,*

head piece on their head, they are to march two yards distant from the Rondachiers, and next to them are to be a ranke of twenty Pike-men armed with Corselets and Cuissiers of prooffe; and are to march within two yards of the Musquetteers, as it is here prickt downe:

Rondachiers. . . . .

Musquetteers. . . . .

Pikemen. . . . .

Now these three reserves are to march within three yards one of another, that if the first give ground the second may succeed, and so the third; but if it get ground, they are to presse on; Now the nineteene Musquetteers of every reserve having fired their Musquets are to wheele about to shelter themselves behinde the Pikemen, for to charge their Musquets againe; And the Pike-men are to advance in their place to second the <sup>f</sup> Rondachiers, and to make good the breach untill the other reserve comes up to the breach, if in case the Rondachiers were tired, or some of them wounded. Now on both sides of the breach there are fresh Regiments or Companies of Musquetteers to be placed for to second these reserves in case they loose ground, or to enter furiously the breach if the enemies loose it, for it is continuance and constancy that carries it away in assaults; for the besiegers being foure to one will by continuance tire the defendants, as it came to passe at the siege of Malte. In a word, if our breaches were made so broad, and our men so well armed, and this order observed, I make no question but our men would go on like Lions; but when they are to enter into Coney-holes in stead of breaches, and have no armour of prooffe to withstand the Musquet shot and the Pikes of the Defendants, it is no marvell if they turne their backs and come off with dishonour; now if there be two breaches or more made

<sup>f</sup> See Bayard  
Commentaries



made by Mines or by the storming of the Canon, they are all to be entered at one instant, for the greater diversion of the enemies forces; and besides these breaches it is wisdom to have two hundred Ladders ready and commandment to be made, they should be placed as farre distant from the breaches as they can, that fresh souldiers may get up upon the rampier, and so wheele about to fall upon the backes of the enemies, while they defend the breaches: for by this stratageme *Scipio* tooke the strong City of new <sup>Carthage</sup> in one day, notwithstanding it had a garrison of eight thousand men within it. Now I returne to the seventh difference of our Method of warre.

g See *Titus Livius* in his 30. decade lib.

7. In our stratagemes of warre.

The stratagemes of warre increase according to the acute ingenuity of Commanders, and are very usefull to reduce strong holds; or to preserve an Army if it be overpowred, or brought in narrow wayes, or in necessity of Provisions. Now of all the ancient Commanders, *Cæsar* & *Hannibal* have exceeded all others in stratagemes of war; 1. *Cæsar* being constrained by a storme at Sea, to land near to a garrison Towne of the enemies called <sup>Adrumet</sup>, seated upon the coast of Affrica, with onely three hundred horse, and three thousand foot, used such admirable stratagemes of warre, that he defended himselfe so valiantly against the potent Army of *Juba*, of *Scipio*, and of *Labiennus*, that they could not force him in his Camp, nor streighten him frō provisions, but he continued there three moneths, untill new supplies came to him from Sicilia; and then he took the field, and by stratagemes, more then by valour, defeated them, although their Armies exceeded his, foure for one. 2. *Hannibal* being in Italy, was led by the ignorance or the infidelity of his guides, into a

h See *Cæsar* Commentaries of the War of Affrica.

i See *Plutarch*  
in *Fabius* life.

k See *Serres* in  
the Inventory  
of *Du Hailian*  
in his History  
of France.

l See *Des Serres*  
in the In-  
ventory of  
France.

valley incompass'd with high mountaines, where he was presently invironed by *Fabius* i *Maximus* Army; And there he had perished with his Army; if he had not found out this stratageme of war to free himselfe: He caused some dry Bavins of shreds of Vines to be fastned between the hornes of two thousand oxen, that he led along with him for the provision of his Army; and at the beginning of the night commanded his souldiers to set them all at an instant on fire, and to drive the said oxen with violence up the narrow passages of the mountaines, at which strange sight the Romanes that guarded them were so amazed, that they all run away for feare; and so opened a passage for him and his Army to passe without impediment. 3. <sup>k</sup> *Henry* the fifth King of *England*, being incompass'd by an Army of the French near to *Agincourt*, exceeding his Army foure for one, commanded his souldiers to dig in the night great and deepe trenches round about his Camp, and to stick in them long pointed stakes, and then to fill them againe up as lightly as they could with the loose earth; by which stratageme the French Army was utterly defeated; for the French horse coming in the morning furiously to fall upon the English Camp; they fell upō one anothers backs in these hallow grounded trenches, where the English Archers slew them at their pleasure. 4. *Charles* the eighth King of France, at his returne from the Conquest of the Kingdome of *Naples*, was incompass'd by an Army of all the confederated Princes of *Italy*, (exceeding in number his Army three for one) as he came downe the Mountaines of the *Alpels*, neare to <sup>l</sup> *Farnolie*, where he had perished and all his Army for want of provisions, if he had not by a stratageme freed himselfe from the strait he was in, by commanding over night that all his Ordnance, carriages, and baggage

baggage should be placed at the breake of day in the midst of his foot, and that his horse should equally be divided into two Brigades, the one for the Van, and the other for the reare, and himselfe riding in the front of his Van, charged the enemies so furiously, that he broke thorow their Army, slew divers thousands of them, and opened a passage for himselfe and all his Army to returne into France without impediment. Now had we not beene so barren in stratagemes of war as we are, our Army in Cornwall had, as well as these, come out of their straits with honour and reputation, for it was inferiour to all these: But as I have said heretofore, It was Gods pleasure it should be so, to humble us by that blow. 2. Strong holds that would require long sieges may be reduced by a stratageme of warre in an houres time. <sup>m</sup> *Montluc* having intelligence by his Scouts that the Governour of a strong Castle seated upon the lake of Canstance, did usually goe to recreate himselfe at a farme house of his within two miles of his Castle, placed an ambush to intrap him, that tooke him and brought him before his Castle gate, and by threatning to strike off his head from his shoulders, the Castle was yeelded and surrendred up. A good *memorandum* for some of our Governours, that goe a hunting with five or six horse, and indanger themselves and their garrison to be surprized by the enemies. 2. The Governour of Dorlance took the strong City of Amiens with this stratageme, he laid an Ambush in the night time within halfe a mile of the City of two thousand foot, and of a thousand horse, and sent fixe Waggons laden with Hay, under which Hay were six armed souldiers in every one of the Waggons, and upon the last Waggons two souldiers disguised like countrey-men, having some baskets full of Wall-Nuts, and commanded them they should

<sup>m</sup> See the Marshall of Montluc his Commentaries,

should not come to the City before the opening of the gates; where being come, the Souldiers of the Court of Guard knowing some of the Carters by sight, suffered the Waggon to enter, without driving a Pike (as the rules of War require) thorow the midst of their Loads of Hay, and the last Waggon staid still in the midst of the gate, to hinder that the Percullis might not be let downe, faining something was amisse at his <sup>n</sup> Waggon, and then the disguised souldiers let willingly one of their baskets of Wal-Nuts fall down, whereupon all the souldiers of the Court of Guard forsooke their Armes, and ranne to the gate to scramble for these Nuts. But in the meane time, the armed souldiers of the enemies leapt out of the Waggon, and slew them all, secured the gate, and did let in their Ambush, and so possessed themselves of the City, before the Governour could gather Forces to oppose them.

3. The strong garrison Towne of Breda was taken also by the stratageme of a small Ship laden with Turffes, under which were hidden a Commander and twenty armed Souldiers, and this <sup>o</sup> Ship being suffered to enter the Towne, after it had been carelesly searched; The Commander and his souldiers tooke their opportunity in the dead time of the night to fall upon a Court of Guard next to the gate where their land Ambush was laid, and slew all the souldiers of it, secured the gate, and let in their Ambush, that possessed themselves of the Towne.

4. For to prove the antiquity of the Stratagemes of War, it is recorded that <sup>p</sup> Ai and <sup>q</sup> Gibeah two strong Cities of the Amorites were surprized by ambushes that were laid in a hallow, attending when the enemies should come forth, for to enter and set them on fire, and to fall upon the backs of the Inhabitants of them, whereby they were utterly destroyed. And hereupon I conclude, that our barrenesse

<sup>n</sup> See the  
French History

<sup>o</sup> See *Demetres*  
History,

<sup>p</sup> Josh. 8. 18.  
<sup>q</sup> Judg. 20. 36.

barrennesse in stratagemes of warre is one of the causes of the spinning out of this Unnaturall Warre. For many of the enemies garrisons might be taken with small charges, if the Governours of ours, were as active and as much experienced in stratagemes of warre, as other nations are.

8. In the true Maximes of warre.

As it is impossible for a Christian that is not instructed in the true Principles of Religion to receive any consolation at all of his Progresse in Christianity, because the further he goes on upon erroneous Principles, the lesse are his comforts. Even so, according to humane Reason, there is small hope for us to see a speedy and a blessed issue of this warre, since we observe not the true Maximes of warre, and specially these two following. 1. It is dangerous for Generals of Armies to divide their forces in small parties; as it shall appeare by instances. 1. <sup>r</sup> *Petus* Generall of the Emperour *Nero* was defeated in Armenia because he had dispersed his Army in severall parties. 2. <sup>t</sup> *Cicinna* Generall of the Emperour *Vitellius* was routed by the Othonnians, because he had divided his Army into small parties, and did not march all in one body. 3. <sup>r</sup> *Valans* another Generall of the Emperour *Vitellius* was routed and his Army defeated by *Antonius Primus* Generall of the Emperour *Vespasianus*, because he had divided his Army into small Brigades. 4. <sup>u</sup> *Lucius Apronius* was defeated, and his Army utterly routed by the Frizelanders, because he did not set upon them with his whole Army, but by intermission with small parties. 5. The French Army that was sent in the yeare 1497. to recover Genua, was defeated, (saith *Guichardin*;) because the French Generall had divided his Army, and marched in three bodies. 6. *Monsieur de la Noüe* in his Annotations

<sup>r</sup> Tacitus in the warre of Armenia.

<sup>t</sup> Tacitus, lib. 2. cap. 5.

<sup>r</sup> Tacitus, lib. 3. cap. 12.

<sup>u</sup> Tacitus, lib. 4. cap. 10.

<sup>x</sup> See *Guichardin*, lib. 3. cap. 179.

y See Herodotus in the life of Cyrus.

upon the same passage of *Guichardin* saith, that an Army divided into small Brigades, except they be in sight one of another, is like to a river that is divided into divers channels, that is fordable any where: Even so an Army that marcheth not in a full body is easily routed and defeated; for as it was impossible for *Cyrus* to take the City of Babylon before he had divided the great river of Euphrates into divers. small channels; so is it almost impossible for to defeat a potent army if it march close in one body: because it is like a roaring flood that drives all before it. But small forces cannot performe any considerable service, because of their imbecility; and doe rather consume the Counties where they are, then free them from the oppression of their enemies. For Instance, if we consider what the weak, the divided, and the independant Forces of the Counties of North-hampton, Warwicke, Darby, Nottingham, Rutland, and Leicester have done since the beginning of this warre, we shall finde they have onely wasted themselves upon a defensive posture, and have not hitherto freed their Counties of any of the enemies garrisons, that like so many leeches suck their blood, and will consume them by degrees, like a lingering fire that consumes a blocke of Timber. Except it pleaseth God to infuse into the hearts of the Honourable Houses, to reduce all their forces into two potent Armies, the one for to endeavour to drive the flames of the fire of this unnaturall war in as small a circumference of ground as may be; for the smaller it shall be, the easier it will be quenched, and the sooner shall a blessed peace be obtained: And the other to endeavour to cleare all the Counties one after another of the enemies garrisons, for they are the fomenters of this war, and the virulent humour of our Heaick-feaver, because they revive the fire of discord every where; and

and recruite suddenly the disperſed Armies of the enemy. Now the bleſſed fruits that the conjunction of three Armies into one hath produced this Summer ſhould in my opinion induce the Honourable Houſes to change this deſtructive Method of warre, to embrace this I ſpeake of: for according to humane reaſon, the rules of war, and our late experience, it is like to prove more ſucceſſefull, becauſe we ſee that the dividing of our Army this yeare into two bodies hath annihilated this Summers worke; whereas if it had kept it ſelfe in one body, it had in all probability freed the City from the fear of the South-weſt garriſons of the enemies, and driven the flames of the fire of this unnaturall war into the Weſterne parts; And ſo by the omiſſion of this Maxime of war, the <sup>a</sup> harveſt is paſt, and the Summer is ended, and yet we are not ſaved, &c. Now I come to the ſecond, that is of greater concernment then the firſt; *viz.* That peace is the end of war, and that no war can have a bleſſed end, except the principall end of it tend to peace: And that the fitteſt ſeaſon for a ſtate to tender propoſitions of peace, is when it is in a prosperous condition in Armes: And notwithstanding this proſperity, their propoſitions are to be equall and juſt, that the peace grounded upon them may be of continuance. For the firſt, if the Carthaginians had required a peace of the Romanes after their victory at Cannes, they had undoubtedly obtained a peace upon honourable conditions; but becauſe they delayd to require a peace till <sup>a</sup> *Hannibal* and *Syphax* with their Armies were utterly defeated, and *Scipio* his Army advanced to the wals of Carthage; they were enforced to embrace any conditions of peace. If <sup>b</sup> *Antiochus* the great had required a peace of the Romanes, when they had warre with *Phillip* King of Macedonia, he had obtained honourable conditions of

<sup>z</sup> Jer. 8. 30.

<sup>a</sup> See Tit. Liv. dec. 3. lib. 12.

<sup>b</sup> See Plutarch in the life of Lucullus.



c See *Titus Li.*  
*viii, decad. 1.*

d See *Titus Li.*  
*viii, decad. 3.*  
and 4.  
e See the Hi-  
story of France,

f See *Pierre*  
*Mathew*  
in *Henry the*  
*fourths life.*

g See *Pierre*  
*Mathew* in  
*Henry the*  
*fourths life.*

Peace, but because he delaid to require a peace, till he and all his Forces were driven out of Greece, and himself with a potent Army defeated in *Asia*, he was inforced to accept very hard conditions of peace, which was, to forsake all the dominions he had on this side the Mount *Taurus*, & to leave the to the will & pleasure of his victorious enemies. For the second, a peace concluded upon unequall conditions is never of any long continuance. The first <sup>c</sup> Punick warre was ended by a rigorous peace for the Carthaginians; And therefore as soon as they had an opportunity, they brake that Peace, and began a more cruell war; And the first Peace made between the Romanes and *Philip* the second King of <sup>d</sup> Macedonia was of no continuance, because the conditions were too rigorous for the Macedonians. The peaces that were concluded between <sup>d</sup> Charles the ninth and *Henry* the third <sup>e</sup> Kings of France, and their Protestant Subjects, were of no continuance, because they were not sincere, but only varnished over with dissimulation, and proved rather snares to the poore Protestants then profitable Accommodations; but on the other side the Peaces that <sup>f</sup> *Henry* the fourth concluded with his rebellious Subjects, and with the House of Austria, were of long continuance, because it was the Maxime of that generous King, to be rather too remisse then rigorous in his conditions of peace: for when he had brought the Catholike League upon their knees, that had rebelliously proclaimed him incapable of the Crowne, injured his sacred person, and desolated his Kingdome by the forraigne Forces they brought in to dis-throne their naturall King; yet did he grant unto them honourable conditions of peace; and spilt not a drop of their bloud in vindication of their abhorred carriage towards him. And for the House of Austria, although it had hatched that Cockatrice of the Catholike

Catholike League, and fomented the Civill warre in France for three and thirty yeares together; yet after he had recovered the City of Amiens out of their hands, and driven back the potent Army of the Archduke *Matthias* into Flanders with great losse and dishonour, and was advancing into Artois with his victorious Army; he embraced the Propositions of peace that were offered him by *Philip* the second King of Spaine, and was so just and equall in his demands; (notwithstanding he had the advantage in Armes) that the Peace that was then concluded was of long continuance. But the Emperour *Charles* the fifth by the rigorous conditions of Peace he imposed upon *Francis* the first King of France (that was his prisoner) against the wise counsell of that famous Politician <sup>h</sup>Cardinall *Ximenez*, (that counselled him to set freely the said King at libertie, and to take no advantage at all of his imprisonment, nor to require but equall and just conditions of Peace from him;) filled all Christendome with war, and brought upon himselfe such incredible charges, that caused his hoary head to descend to the grave with sorrow and vexation of mind. And the greatest Politician of our dayes, the <sup>i</sup>Cardinall *de Richlieu* did counsell *Lewis* the thirteenth King of France, to be in all the conditions of peace that he tendered to the Dukes of Savoy and Lorraine, and to his owne Protestant subjects, rather remisse the too rigorous; as being the safer way for to attain to a sure and a constant peace. Now since it hath pleased God to infuse into the hearts of all the Members of the honourable Houses such an earnest desire to Peace, as they are now ready to tender, and to send Propositions of Peace to his sacred Majestie, I conceive we are all obliged in generall & in particular to addresse our fervent Prayers to the throne of Grace, that God would be pleased to in-

<sup>h</sup> See the Span-  
ni h History.

<sup>i</sup> See this Car-  
dinals life.

*The sixth Secondary Cause, is,*

fuse into his Majesties heart a true desire to conclude such a peace, as may tend to the advancement of Gods glory, the good of his Church, and to the reunion of his Majesties love with his most loyall Parliament, as the onely meanes to make his sacred Person, and all his dominions, blessed and happy; And that he may for ever hereafter have in his mind his Royall Fathers Motto, *Beati pacifici*.

## The sixth Secondary Cause, is,

*The want of Perseverance.*

**T**He Perseverance in the wayes of righteousness is a supernaturall Grace, and a free gift of God, but in Civill, Politike and Military actions, it is a gift of nature, or a property acquired by education or practise, that doth oftentimes overcome the naturall instinct in men, and in unreasonable creatures, as it shall appeare by these instances:

<sup>a</sup> See *Plutarch*  
in his *Morals*.

1. <sup>a</sup> *Socrates* that was reputed by the Oracle of *Apollo* the wisest, the most temperate, and the meekest man of all the Greeks, was naturally inclined to inconstancie, licentiousness, and wrath, as he did aver before his Disciples, when they derided in their schooles one that affirmed by the Physiognomy of *Socrates*, that he was naturally addicted to these infirmities; but he overcame them by a constant observation of the rules and of the Principles of Philosophy. 2. <sup>b</sup> *Lycurgus* to induce the Lacedemonians to a constant Perseverance in the austere diet and Military Discipline he had established in their Lawes, caused a Mastie, a Greyhound, a Hare, and a Porridge Pot, to be brought before them, and having loosed the Dogs, set down the Pot, and let goe the Hare; the Mastie ranne after the Hare, the Grey-

<sup>b</sup> See *Plutarch*  
in *Lycurgus*  
his life.

Grey-hound to the Porridge Pot; whereupon he spake thus to them, this Grey-hound was reared in a kitchen, and this Mastie among a kenell of hounds, and custome hath over-mastered their naturall instinct; even so, this austere diet, and military Discipline, that seemes irksome to you, will be easie and pleasant in continuance of time. Whereupon I observe, that our want of Perseverance in Armes doth rather proceed from the long neglect of our breeding and practise in war, then from our naturall inclination that was formerly addicted to Martiall exploits. But before I come to the particulars of this want of a constant perseverance in Military actions, and to prove the necessity of the redresse of it by instances, I desire to answer an objection that will be objected by such as are not acquainted with the degrees of this perseverance. You acknowledge (will they say) in your last Chapter, that our Civill warre is the greatest evill and the most-dreadfull judgement of God that could fall upon this nation; And notwithstanding you perswade us to persevere in it, and complaine that the want of our perseverance in it, is the cause of the spinning out of this war; which seemes a paradox to us, because we conceive the lesse we persevere in it the sooner we shall have an end of it? I answer that I do not perswade any to persevere in this war, to the end to prolong the same, but to endeavour by a constant Perseverance in Armes, to obtaine by Gods favour a blessed peace; from which we are deprived yeare after yeare, by our want of perseverance in Military actions, as it shall be proved in this Chapter: Neither doe I complaine onely that it is the cause of the spinning out of our miseries; But do also wish that my head were full of <sup>d</sup> water and mine eyes a fountain of teares, that I might weep day and night for the desolations that this unnaturall war and this want hath

c See the English Chron. in the lives of Edward the 3. & Henry the 5.

d Jer. 9. 1.

hath brought already upon this Nation. The which to redresse, if it be possible, I will endeavour to prove that a constant perseverance in all professions, is the way to attain to honour in this life, to peace in this world, and to eternall blisse in the life to come. If a tradesman be indued with this gift of a constant perseverance in his trade, he will excell all others in excellencie of worke; If a merchant be indued with this gift, he will excell all other merchants in wealth and commerce; if a student be indued with this gift, he will excell his fellowes, and will attaine to great promotion before them; If a Statesman be indued with this gift, he will excell in Policy, and reasons of State, all his fellow Councillours; If a simple Christian be indued with this gift of a constant perseverance in the wayes of Righteousnesse, he will excell the learned Doctors in the power of Godlinesse, and dive deeper in the Mysterie of our Salvation, and in the Relolutions of difficult cases of Conscience then they shall: If a Commander in Chiefe be indued with this gift above others, he will excell all other Commanders of that age in Marti-  
all exploits; As it shall appeare by these great Commanders hereafter expressed, because they persevered in Arms from their youth, to the end of their lives. *Publius* <sup>e</sup> *Scipio* rescued his father in a battell out of the enemies hand at fifteen yeares of age, and at five and twenty he was Generall in Chiefe for the Romanes in Spaine and in Affrica. <sup>f</sup> *Hannibal* was sent from Carthage into Spaine to be trained up in Armes under *Asdrubal* Generall of the Carthaginians, at nine yeares of age. <sup>g</sup> *Pompeius* the great appeared a mutiny in his fathers Camp at fifteen yeares of age; and triumphed at *Europe*, *Asia*, and *Affrica* before he was thirty yeares of age. *Alexander* the <sup>h</sup> great conquered the greater part of the world before he was three and thirty yeares

<sup>e</sup> *Titus Livius*,  
dec. 3. lib. 6.

<sup>f</sup> *Titus Livius*,  
dec. 3. lib. 2.

<sup>g</sup> *Plut. in Pompeius* life.

<sup>h</sup> *Mareus Curtius*.

## The want of Perseverance.

85

yeares of age. <sup>i</sup> *Caesar* was a Commander in Chief at two and twenty yeares of age, and for his active and constant Perseverance in Armes he excelled all the Commanders that ever wereto this day. <sup>k</sup> *Henry* the fourth King of France was sent to the Protestant Army at eighteen years of age, and was their Commander in Chiefe at two and twenty. *Gustavus* the last King of *Sweden* was trained up in Armes very young under his father, and persevered constantly in Military exploits in Polonia, Lituania, Prussia, and in Germany, till he was slaine in the second battell of *Lipsick*. And so all these admirable Commanders crowned their heads with Military Trophies by a constant perseverance in Armes. But these following perished or blemished their reputation by their discontinuance in Military exploits; <sup>m</sup> *Marcus Antonius* the competitor of *Augustus Caesar* in the Empire, for want of this constant perseverance in Armes, was surpris'd by the activitie of *Augustus*, his Army defeated, and he himselfe inforced to fly to Alexandria, where he slew himselfe. The Noble Prince of Transilvania <sup>n</sup> *Sigismundus Bator*, that was in his youth the Bulwarke of Christendome against the Turkish Invasions, and had defeated in open field *Sinan Bassa* the Grand Visier of the *Ottoman* Emperour, for want of this constant Perseverance in Armes, made over his Principality of Transilvania for a petty Countie in Slesia, and a yearly renew to the Emperour *Rodolphus*, to the great blemish of his former reputation, and to the incredible losse of Christendome. <sup>o</sup> *Henry* the third King of France by his discontinuance in Armes, lost the honour he had obtained in his youth in Military exploits; and was inforced to give over the managing of his Army to the Duke of Guise, and to some others of his Abbettors of the House of Lorraine; whereby he came to be so despi-

<sup>i</sup> *Plutarch* in *Caesars* life.

<sup>k</sup> *La Moëte* in his Military Discourses,

<sup>l</sup> See the *Swedish* souldier.

<sup>m</sup> See *Plut* in *Mar. Antonius* his life,

<sup>n</sup> See the *Turkish* History,

<sup>o</sup> See the *French* History

p See *Hannibal*  
his life.

q See *Plut.* in  
*Marius* his life.

fed of his Nobility, and of his meanest Subjects, that they grew so impious, as to plot and combine in his own court the Catholique League, that endeavoured to dis-throne this indulgent King, but their plot being prevented by the death of the Duke of Guise, they caused him to be perfidiously murdered by a Jacobin Friar. The victorious Army of *Hannibal* was utterly overthrowne for want of Perseverance in Armes, for in stead to keepe the same in their Winter Camp, as his use was, he lodged them in the lascivious City of Capua, whereby they became so effeminate, that they lost by it their former valour, and could never be reduced againe to their austere Military Discipline; And for this reason did *Marius*, and divers other wise Commanders of the Romans, keepe their Armies in their Winter Camps, farre from any Citie, or Market Townes, that they might exercise their souldiers in the austere labours of war, and rather then they should be idle, (for idlenesse breeds licentiousnesse) they kept them at work in digging deep channels, to come out of one River into another, to enrich the Countrey by Navigation. This point deserves to be taken into consideration by them in Authoritie, that the Winter quarter of our Army may be placed upon the enemies Counties, and as far distant from the City of London as may be, for it is the bane of our Officers and souldiers, because they grow licentious and effeminate, by their swilling and drinking in the City all the Wintertime, whereas if they lay constantly in their Winter quarter farre from the City, and in the enemies Counties, they would be constrained to be in action, and this would enable them in the perseverance of the austere labours of war, and greatly preserve our Counties that are now wasted by our owne Armies; and by degrees would reduce the enemies to that smaller circumference  
of



of ground, of which I have spokē of before. Now we may conceive by all these Instances, how necessary it is for us to obtaine this constant perseverance in Armes, that hath three degrees. 1. The slow. 2. The swift. 3. The moderate and constant: The slow is irksome and of no performance: the swift is fiery, dangerous, and of no continuance; but the moderate and constant carries the Bell away; and this is the degree of Perseverance that we should endeavour to attaine, because the want of it, is the cause of the spinning out of this unnaturall war; but it is altogether unknowne to us: but the slow and the swift are too familiar with us. The slow is seen in our tedious marches and preparations; and the swift appears in our fights and skirmishes, that are fierce and fiery, but of no greater continuance then the fire of thornes under a Pot.

*Sertorius* a wife Commander of the Romanes that was constrained to fly into Spain, to avoid the tyrannicall proceedings of *Sylla*; to induce his Army that was composed of raw souldiers, to this constant and moderate perseverance in war I speake of: caused a strong and a weak horse to be brought before them, and commanded one of his strongest souldiers, to endeavour to pull off the weakest horse taile at a pull, but being derided by the Army for his vaine attempt, *Sertorius* charged a young youth to pull haire by haire the taile off the strong horse, and so by degrees pulled the same quite away in a short time; whereupon *Sertorius* spake thus to his Army: If you persevere constantly in your Military attempts, it will be as impossible for the Romanes to overcome you, as it was for this strong souldier to pull off this weake horse taile at a Pull: but if you fight by fits, and then lye still, as your Method is; It will be as easie for the Romanes by their constant perseverance in Armes, to reduce you under their yoke, as

r See *Plut.* in  
*Sertorius* his  
life.

it was for this youth, to pull away by degrees this strong horses taile. This Metaphor cannot be applied in a more seasonable time then this; for our warre may properly be compared to barley-breake players, for after they have by their swift running brought in some of their opposites, that were issued out of their Centry, they breathe and rest themselves for halfe an houre together, and so goe to it againe: Even so, if we have obtained by Gods favour some victory, we breath and rest our selves so long, till our enemies have recruited their routed Armies stronger then ever they were before. The Lord was pleased to fight for us at Keinton, at Newbery, and neare to Winchester; but for want of this constant perseverance in war I speake of, we made no use at all of these three victories; And yet such goodly Trees, according to the rules of war, should not come without fruits. I meane without the reducing of some Counties, or strong holds of the enemies; our Commanders can by Gods favour overcome their enemies, as well as *Hannibal*, but we lack a *\* Maharbell*, a Master of their horse, to tell them they can make no use of their victories; And as it is with our Armies, so is it with the forces of our Garrison townes, in the greater parts of our Counties; for if they have by Gods blessing defeated the Forces of one of the enemies garrisons, and greatly weakned the same, in stead to make use of their victory, and suddenly (according as the rules of war doe require) to besiege and to begirt with strong trenches that towne, and to endeavour by storming and violent assaults to carry it away; while the defendants are amazed and weakly manned, because of their last blow: They retreat homeward, breathe and rest themselves for three months together, and then they will endeavour to have another bout; Or will, it may be, undertake to be-

siege

\* See *Hannibals*  
life.

siege that towne, when there is no probability to take the same, because it is better provided then ever it was, and so are enforced to come off with the same reputation as the besiegers of Basing and Banbury have done. Surely this is not the way to conduce this war to a speedy and a blessed period; but rather to spinne out the same, untill the Kingdome be consumed. It must be upon a constant perseverance in Armes, that we must relye upon, for to obtain a blessed peace; it is not thirty, threescore or an hundred or two hundred horse taken in this or that skirmish; that will give an issue to these warres, that is as a little oyle cast into the fire to inflame it the more; The Counties are to be freed of these garrisons, and all the fire of this war is to be driven into a small circumference of ground by potent Armies, that it may be the sooner quenched; and our advantages in war are to be followed close at the heeles; for it is more dangerous for souldiers to play with the advantages of war, then it is for children to play with sharpe edged tooles. *Hannibal* lost himself and his Commonweale by this kinde of play; and *Monsieur de Lautrec* and a great part of the French Nobility came to a miserable end by it, in the Kingdome of Naples, and many other more. And therefore the ancient Romans held it for a speciall honour, if they were speedy in their expeditions of war; and *Titus Livius* in his Decades doth purposely record the names of divers Dictators that delivered their Countrie in sixteen, twenty, and thirty dayes of perillous war; (that would require so many yeares in these spinning times of ours) for their greater glory. And since it is the end of the work that crownes the head of the workman; and that the triumph could not be obtained by the ancient Roman Generals before the war they undertook was ended by armes, or by a firme peace; I doe therefore wou-

f See *Hannibals* life.

t See *Zet Serres* in the reigne of *Francis* the first.

u See *Tit. Liv.* in his first *Dec.*

\* See *Plutarch*  
in *Solons* life.

der that our Commanders in Chiefe doe not endeavour to attaine to this honour, to be called after God, the deliverers of their Countrie. And specially since they fight for the advancement of Gods glory, his sacred Majesties just prerogatives, the Priviledges of Parliament, and their own liberties. \* *Solon* being demanded by *Cresus* King of *Lydia*, which of all the Citizens of *Athens* had in his opinion lived and died most happily, he named a Citizen of *Athens* that had lived vertuously and died valiantly fighting in a battell for the defence of the liberty of his Countrey. Now if this heathen did repute him happy, that lived and died thus, our Commanders, Officers, and Souldiers have better grounds to be perswaded, that they shall be eternally blessed, if they live religiously, and die valiantly in the defence of the cause they have in hand. And this assurance should in my opinion be a great motive to induce them to expedite this war, and to conjoyn with their constant perseverance in armes, the spirituall perseverance that I now come to speake of (for the first will not avails without the second) that is of a higher nature and of greater concernment then the Civill, Politicke and Military, as much as the Salvation of mens soules is more precious and more excellent; and by consequent more to be regarded, then the preservation of their bodies; because it is the most necessary Grace for Christians, to attain to eternall blessednesse; for upon their perseverance in the wayes of righteousness, or the neglect and intermission of it, depends their eternall woe, or their eternall blisse. And this supernaturall grace is as free a gift of God, as faith and repentance is, and not incident to naturall, or unregenerate men, but only peculiar to the true children of God; and is as it were the very seale of their Election, Adoption, Calling, and Justification, and a true earnest of their future  
Glori-

Glorification. For except they persevere in the wayes of Piety and Righteousnesse, from their first Calling to their end, in mortifying their corruptions, carnall desires, the lust of the flesh, and live religiously and soberly in this present world; they will utterly fall away from the faith, as did <sup>a</sup> *Hymeneus* and *Philetus*, and loose all that they have wrought. Now the greater this gift of Perseverance is, the more are they to be earnest and diligent by fervent and continuall prayers, and humble Supplications to God to obtaine it; and the greater is their obligation to him, when they have received the same. This excellent Grace is compared to a Race, where all run, but none obtaines the prize, but such as persevere to the end: for it is nothing for men to begin well, and to be fervent and active in all the duties of Piety for a moment of time, or to cast forth flashes of zeale, to seeme to advance the Glory of God, and their owne private, or the generall Reformation that is now in hand, except they continue till the worke be done, that they may so run, that they may <sup>b</sup> obtaine. The Architector that begins an excellent structure, and does not make an end of it, nor finish it after that exquisite Symmetry that it was begun, but for want of patience or to save charges leaves it unperfected, or changeth the forme or composition of the first erection, from a Corinthian forme to the Toscan, or Jonique, that are inferiour to it in charges, beauty and excellency, doth diminish his reputation and not increase the same; for it is not the beginning but the compleating of a work in all perfection that honours and recommends the workmen. Even so will it be with private men, that begin well and walke fervently in the wayes and duties of Piety, but doe not continue to the end. And also with our Worthies, if they should not persevere to the end in this blessed worke of the true

<sup>a</sup> Tim. 2. 17.

<sup>b</sup> 1 Cor. 9. 24.

Refor-

*The sixth Secondary Cause, is,*

*1 Cor. 1. 16.*

*c 3 Tim. 4. 20.*

*d 1 Joh. 2. 19.*

*e Rom. 11. 1.*

*29.*

*f Heb. 12. 1.*

*g Ecclef. 9. 11.*

*h Ephes. 6. 18.*

Reformation they have begun: For as the Apostle saith concerning our Christian Calling; *That there are not many wise, nor many mighty, nor many noble after the flesh called:* Even so among so many millions of men of all degrees, that inhabite these three Kingdomes, there are but some few hundreds, that have been called to this blessed worke of the Lord; And this extraordinary grace and honour they have received of him, should, in my opinion, induce them to persevere in this great worke, till it be perfected; for the lesser the number is, the greater will be their honour, because their unparallelled labours will be the greater: And as for those that out of that small number have deserted the work, preferring, like *Demas and Alexander*, the love of this world before the glory of God; let not their Apostasie be a motive of discouragement to the faithfull Ones, but rather of a greater assurance of their perseverance in grace, from which the others are fallen off, as I will endeavour to make it appeare by instances. 1. They began to run in the race, but they continued not; for as the Apostle saith, *If they had been of us, they would no doubt have continued with us, but they went out, that they might be made manifest, that they were not of us, &c.* 2. They had but a generall and superficial calling, and not the eternall, nor speciall, personall, and peculiar calling. For the gifts of God, saith the Apostle, are without *e* repentance, &c. 3. Nor the patience to run the race that was set *f* before them, &c. 4. Nor the grace to consider that the prize of this race was not to be obtained by the swift, nor the victory of the *g* battell by the strong, but by the grace of the Lord of Hosts, &c. 5. Neither did they by prayers and supplications, nor by *h* watching and reiterated petitions require this grace of Perseverance of God, &c. 6. Nor considered

red that the Laodiceans, and faint-hearted men cannot obtain the Kingdome of God; but onely the fervent and the <sup>i</sup> violent carrie it away, &c. 7. and such that presse toward the <sup>k</sup> marke for the price of the high calling in Christ Jesus, &c. O what a measure of supernaturall Grace, hath been then infused into those members of the Honourable Houses that have remained constant untill this day, and that shall by the grace of God persevere unto the end; and finish and compleate upon the immoveable Rocke of the Word of God, this excellent Fabricke of the true Reformation already begun: The greatest worke that ever was done in Christendome, considering the potent and numerous opposers they are like to have, that like so many Giants, will with all the malice and power of the agents of the Prince of darknesse, endeavour to traverse this spirituall building. But let them not be discouraged, for since they have God on their side, none shall be able to oppose, nor hinder the perfecting of it. If they doe but persevere as they have begun; and tread for the time to come under their feet all carnall policies, although they seeme according to humane reason, necessary, and much conducing to that end, but truly and really most destructive to it; as I have noted in my first Chapter; for the true Worship of God is to have the precedencie in all Reformations, for the delays of it, that are grounded upon Civill, Politicke, or Military respects, doe but spinne out this warre, and make all other endeavours fruitlesse; and the very worke it selfe more difficult; as we have had woefull experience of it since this warre begun. And will alwaies be so, untill it be prosecuted before all other affaires, by an unanimous Perseverance and integrity of heart, by them in Authority, that God out a speciall mercy to

i Matth. 11. 12.

k Phil. 3. 14.

N

this



*The sixth Secondary Cause, is,*

this Nation hath elected, and preordained by his eternall purpose, out of so many millions of men, to doe this worke, before the beginning of the Creation, and to be the faithfull Reformers of the abuses and Innovations that were crept into the Church of *England*; and the famous Restorers of the Purity of the true Worship of God, in all the Dominions of his sacred Majestie, as it is now in *Scotland*, and in all the best reformed Churches of Christendome. That the mindes and affections of the people of *England*, *Scotland*, and *Ireland* may be for the future united and bound with the strongest links and bounds that be under the Sunne, that is, by a spirituall Conformity of Doctrine and Discipline; and that the Church of God, and these three Kingdomes may flourish againe under one King, one Law, and one Religion. And that we may the sooner obtaine from our gracious God, so great and so wonderfull and unexpected mercy; let all the Children of God addresse their fervent Prayers to the Lord our God, that he will be pleased to returne the Person, the love, and the affections of his Majestie, to his most loyall Parliament, and that he will indue him as the head, and them as the principall members of the Politicke Body of this Monarchy, with this spirituall Grace of Perseverance, that he may be the *Josiah*, and they the *Iehoiadaes* to finish and compleate this great worke of Reformation, to the increase of Gods glory, the Consolation of his Church, and their immortall honour in this life, and their eternall blisse in the life to come. *Amen.*

**FINIS;**

